

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

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### AMERICA'S New Editor

**A**FTER eleven years of distinguished service as Editor-in-Chief of this Review, the Rev. Wilfrid Parsons, S.J., retires, and is succeeded by the Rev. Francis Talbot, S.J., Associate Editor since 1923. The change is effective with this issue of AMERICA.

In making this public announcement, the senior Associate Editor is conscious of a certain unfitness in his choice of words. He has abstained, it is true, from referring to Father Parsons as "sitting" in the editor's chair, the simple truth being that the work of the Editor of AMERICA has never been of a sedentary character. But "retire," too, has implications that must be put out of the picture. Those who know Father Parsons realize what Sydney Smith meant when he described Webster as "a steam engine in trousers." As director of a Review that is read in every State in the Union and in a score of foreign countries, Father Parsons, it might be thought, had enough to occupy his time. But, in addition to his editorial work, Father Parsons has lectured to popular gatherings and to learned societies in every large city in the country, and is associated with a number of groups founded to study the intricate social and economic problems of this extremely complex day.

In all of them Father Parsons has exercised a marked and lasting influence. He is a member of the executive board of the Catholic Press Association and its vice president, member of the editorial board of the Catholic Book Club and of the executive board of the National Catholic Alumni Federation, and from its inception he has been closely associated with the Legion of Decency. During his incumbency as Editor of AMERICA, he began the publication of *Thought*, a quarterly Review of Religion, Science, and Letters, and found time to write two books, "The

Pope and Italy" (1929), and "Mexican Martyrdom," published this month by Macmillan. He also contributed articles to the *Etudes*, of Paris, to the *London Month*, and to other journals, here and abroad.

Father Parsons' editorial career may be summed up by saying that for eleven years he has put at the service of every worthy cause his quick and accurate appraisal of men and events, and the power of his splendid intellect. He ceaselessly defended the persecuted people of Mexico, of whose needs and possibilities he has a profound and sympathetic understanding, in numerous articles in AMERICA, and in contributions to the secular press. In his review of the American scene, we find him, to take but one instance, quick to discern the singular fitness of the Legion of Decency as an instrument to reform a commercial enterprise, nation-wide in its influence, which was breaking down public standards of morality and religion. Trained in the great philosophical and theological schools of Louvain and Rome, his canons of criticism were thoroughly Catholic, and his judgments upon the questions of the day have been in consequence sound and enlightening. Whether he pleaded in public for the cause of Mexico, as at the Williamstown Institute for Human Relations last summer, or appeared on the platform to explain Catholic principles in education and social action, or gave his counsel in private to leaders in many movements for social and economic reform, he spoke and acted fearlessly, for he had no selfish ambitions. What he did and said, what he planned and fostered, was always for the glory of God, and for the welfare, temporal and spiritual, of God's children. His associates on the staff of AMERICA as they bid him God speed, feel that in paying him this tribute they have minimized rather than overstated his services to Catholic journalism and to the cause of the Church.

Father Talbot, who now becomes Editor-in-Chief, is no stranger to readers of AMERICA. For thirteen years he has been an Associate Editor, and for the greater part of this time the literary sections of this Review have been under his capable direction. His rare literary gifts have won him an outstanding position among American critics. He has edited "Fiction by Its Makers," a series of papers by famous authors, first published in AMERICA, two anthologies, "America Book of Verse" and "The Babe of Bethlehem," also from AMERICA, "My Book Case," and, in connection with the Rev. Stephen J. Brown, S.J., of Dublin, a critical list of tales and novels. He is the author of a life of Richard H. Tierney, S.J., a history of "Jesuit Education in Philadelphia," and "Shining in Darkness," a mystery play. This year brought us his "Saint Among Savages," a biography of St. Isaac Jogues, which has been praised by critics for its beauty of style and for the light which it throws upon controverted points in seventeenth-century American and Canadian history.

Yet, like Father Parsons, Father Talbot is no recluse. He was the moving factor in the formation of the Catholic Book Club, of which he is secretary, of the Catholic Poetry Society, which he serves as spiritual director, and of the Spiritual Book Associates. For a number of years he has taken part in the work of the Motion Picture Bureau of the International Federation of Catholic Alumnae, which now acts as official reviewer of films for the Legion of Decency. With Father Talbot as Editor-in-Chief, the Associate Editors, and our readers whom his writings have charmed and instructed these many years, know that the uncompromisingly Catholic policy which has distinguished AMERICA since its foundation by the Rev. John J. Wynne, S.J., in 1909, will be vigorously maintained.

Two years ago, on the occasion of AMERICA's Silver Jubilee, the Papal Secretary of State, Cardinal Pacelli, writing in the name of Pius XI, graciously observed, "There has been no field of Catholic action and endeavor in which AMERICA has not rendered distinguished service." In detail, His Eminence commended AMERICA's championship of Catholic education and of Catholic philosophy and Catholic doctrine, and its able and staunch defense of the Papal Encyclicals "directed to heal the social evils of the world and to protect the working classes in accordance with the principles of Christian justice and charity." In working out this program, during the past few years, AMERICA has developed certain policies and attitudes toward the events of the day in nation and world which have characterized it among Catholic periodicals. It proposes to continue these. We have no purpose except to serve the Church of God, and no ambition save to help, in our humble way, to establish the Kingdom of God in every human heart. P. L. B.

### For Better Understanding

**S**PEAKING at the annual convention, in Washington last week, President Harper Sibley, of the United States Chamber of Commerce, said that it was time for the Administration and organized business to stop calling

each other names, and to get together to reduce unemployment. With that sentiment, we heartily agree. Just as labor needs capital and capital needs labor, organized business and the Administration must now find some basis for understanding and cooperation.

In his address at the convention Secretary Roper, speaking for the Administration, suggested a basis. Business asserts that it is inspected by the Government to the point of persecution, and claims that normal conditions under which the worker receives a decent wage and the investor an equitable return, cannot be established until this boggy of governmental interference is laid. Secretary Roper believes that business and the Government can cooperate for the advantage of both, but only under certain conditions. Let industry honestly survey its needs, and employ as many workers as current improvements may demand. Workers displaced by machines must be transferred to other industries, and all improvements should be adopted without lengthening the hours of work or reducing wages. Finally, let organized business foster home-building programs, plans to stimulate the durable-goods industries, and support the policy of inducing the States to resume their social and economic duties as soon as possible.

Here we have a general outline, with no details, except in one field. The Secretary insists upon the maintenance of decent wages and a reasonable work day, and in this he is justified. If business cannot cooperate with the Government, except on the basis of long hours and insufficient wages, we fear that business is doomed.

### She Stayed at Home

**I**N a little burial ground near Versailles, a crumbling stone marks the resting place of a mother who in life rejoiced in a large family of sons and daughters. Across the face of the stone, a careful artisan has carved her name, the date of her birth, and of her death. The last line he reserved for her eulogy, brief but comprehensive: DOMI MANSIT, "she stayed at home."

To stay at home was, doubtless, her duty, considering the size of her family. But the point is that she stayed. She never made a speech, or wrote a book, or cast a vote, or got up a petition to support some new way of spending the town's money. She was too busy making a home, that unit upon which the good future of Church and State alike depends. In taking care of little bodies, in teaching baby minds to turn to God, and in providing for that child of larger growth, her husband, she was so fully occupied that she had no time for matters of lesser import. She was loyal to God and to her home; like every loyal mother, she was happy, and she brought happiness to all about her.

If women complained that to manage a household demanded a degree of courage and intelligence not often found, we could understand. But when they profess to be able to care for a household in odd moments snatched from public engagements, or aver that home duties are mean and narrow, we simply do not know what they mean. A railroad, or a great banking house, or an international steel corporation, can be managed by brains, but more than



brains are needed to make a home, and keep it. It takes a strong will, and a keen intelligence, and a tender heart, all attuned to one great purpose; that is to say, it takes a woman into whose heart God has put mother-love.

Whosoever has had such a mother, let him get on his knees daily, and thank God. He knows that all that is best in him came from her. Tomorrow, Mothers' Day, let him go to the altar of God, and for her dear soul, whether she be living or in God's care in another world, receive Him Who so loved His Mother that He wished to show His love for us by sharing her, His dearest possession, with us. The tribute of a tender thought is something; it shows that we are still human; but it is not enough. Lay upon the altar your prayer and your Sacrifice, the Sacrifice of the Mass, for her who while she lived daily prayed for you, and for you offered in silent love sacrifices which only God can count, and only God can measure.

## The Social Encyclicals

**A**LMOST exactly five years ago Pius XI, addressing the "labor pilgrims" who had come to Rome from every part of the world, promised to give them an Encyclical, "Quadragesimo Anno," which would be "a memorial and a reminder of the Encyclical of Leo XIII, 'Rerum Novarum.'" All the eloquence of these Encyclicals, said the Pontiff, could be put into three words, "prayer, action, sacrifice."

It is well to recall these words, forty-five years after Leo XIII issued the Labor Encyclical (May 15, 1891), which has brought a new spirit into the world. Today, the right of workers to bargain collectively, to form free unions to aid them in securing all their rights; the right of the civil government to investigate economic and industrial conditions, and its duty to correct them, even by forceful intervention when necessary; the duty incumbent upon all employers to pay their employes a living wage, and in all respects to treat them as human beings—these are topics discussed so generally and freely that they have lost their novelty.

But forty-five years ago, there were many, even among supposedly well-informed Catholics who looked upon this bold defense of the worker with suspicion. A world bloated with a laissez-faire philosophy of industrialism, laughed the words of the Pontiff to scorn. Business was business, said the capitalists, and the timid followed them; business had its own laws, and while it paid at least lip service to legal justice, it had small place for justice in the comprehensive sense, and none at all for charity. That the public mind is no longer sicklied over with this vile cast of thought, is due to the influence upon the world, often a reluctantly admiring world, of the great Encyclicals of Leo XIII and of Pius XI.

Yet while we admit that much has been done, it is well to stop at this time to ask ourselves why more has not been done. We find a guide to the answer in the words of Pius XI to the pilgrims. We have not prayed enough, we have not, with fine disregard for consequences, put our theories into practice, and we have not been willing to

suffer in the service of the truth. That is why at this moment many Catholics hold back while Communists whose principles are utterly at variance with a true Magna Charta of liberties for labor, deceive our working classes, and lead them into excesses that gravely threaten the rights of labor, of capital, and of all classes in the state. They have not snatched the torch from our weak hands, for we have kindled none, but with baleful fire fed by hatred they head movements that lead to class hatred and misery.

To pray the philosophy set forth in these great Encyclicals means that we take it as coming from Christ's Vicar, commissioned to teach us in Christ's Name. But we do not accept it as a series of academic theorems, true, yet bearing but a scant relation to our daily lives. We accept it, rather, as a religion that is not only to be acknowledged but to be lived, and a knowledge that stimulates to action.

We have failed largely in prayer, and therefore in action. It is true that here and there, especially among our Catholic leaders, preachers, writers, schoolmen, we find a zeal for social justice that is beyond all praise. Our young men and women at college, too, are steeping themselves in the wisdom of these Encyclicals, and that gives hope for the future. If we, their elders, cannot share their enthusiasm, let us at least not dampen their ardor.

The Catholic employer who, while he does not deny the truths preached in these Encyclicals, pays small heed to them when he arranges his schedules and pares down his payrolls, is the scandal that weakens many. We must endure him with such patience as we can summon. For ourselves, however, let us remember that our program is to be forwarded by prayer, by action, and by sacrifice.

## No Civil Service

**W**E heartily commend the desire of the majority party in the Senate to secure what used to be styled "pitiless publicity" for all the iniquities perpetrated by the Republicans in connection with the tariff. If a revision of the tariff can stabilize industry at home, and open foreign markets to the American farmer, we ought to have it. If any information not now possessed by either party can be secured by an investigation, we are for it.

At the same time, we regret and condemn the scandalous neglect by the party in power of the civil-service system. True, the system has not escaped the attention of the party. It has neglected the system only in the sense that it has failed to improve it, and attended to it only to debase and wreck it. In three years, the work of civil-service reformers for more than fifty years has been all but destroyed.

But the party will countenance no investigation of any kind that refers to the civil-service system. In the course of the debate following Senator Vandenberg's resolution to make public the subsidies under the Agricultural Act, the Democrats offered and adopted amendments to investigate the tariff, and the aluminum and other trusts. But they sternly voted down the resolution offered by Senator Carey, of Wyoming, directing the Civil-Service Com-

mission to furnish a list of all offices and employments exempted from civil service-requirements. That amendment was not germane, insisted Senator Robinson, Democratic floor leader, who will preside over the coming Democratic Convention, and was a mere flourish for partisan political purposes. Whereupon a docile Senate promptly rejected the amendment.

It is impossible to escape the conclusion that as long as the present temper at Washington persists, all appointments, as far as humanly possible, will be withdrawn from civil service and be regarded as spoils and rewards for faithful political henchmen. Perhaps the party in power thinks that this plan will give the public good service at a low price. If the country is ready to agree, let us in all consistency abolish civil service, and openly put all Federal jobs on the political auction block.

### Note and Comment

#### Research on The Negro

FOR the past three years the *Journal of Negro Education*, published at Howard University, Washington, D. C., has devoted a special study to the topic, "The Negro a Subject of University Research." The study includes, regardless of the academic department sponsoring them, all theses and dissertations reported. The following figures are reported in the fourth of this series, that for April, 1936.

	1934	1935
Masters' Theses .....	101	122
Doctors' Dissertations .....	12	17
Total Studies .....	113	139

The totals for the four years 1932-1935, respectively, are 76, 122, 113, and 139. This represents work in forty-eight different universities. As to the authorship, the figures were Negroes: 87; whites, 41; unknown, 11. Sociology, social service, education, economics, literature, drama, psychology, history, are the main points of approach. Two of these are from Xavier University, in New Orleans, conducted by the Sisters of the Blessed Sacrament, on "Education of the Negro in New Orleans, 1860"; and "The Negro in Louisiana." That Xavier, the sole Catholic University for Negroes, is taking a front-line position is shown by the offer of \$53,000 recently made to that institution for a library by the General Education Board of New York which the Sisters must match dollar for dollar. The Sisters' efforts to meet this amount have the cordial endorsement of Archbishop Rummel of New Orleans, as well as the enthusiastic cooperation of New Orleans' leading white citizens.

#### The Pope on The Legion

ON April 21, the Holy Father, in addressing a group from a motion-picture press convention, paid a high tribute to the work of the Legion of Decency in the United States. In doing this, he urged his European

hearers to emulate this work, for it is well known that, being without similar checks on production, European, even Italian, films are frequently in a moral sense about where our films were before our Legion began its work. In thus honoring the work of the American Bishops, it may also be fairly concluded that the Pope approved the policy which they have followed of exercising the required vigilance at the source; that is, in the very making of the pictures themselves in the studios. At the same time the Pope urged that the films be rigidly "controlled" (*controllati*), which means in our language, "checked up on," "carefully examined." This has been the second function of the Legion, which in its lists performs a double function: it warns good people against attending films which are partly or wholly bad, through its "B" and "C" lists; and at the same time, it serves notice on the producers that a ceaseless vigilance is being trained upon them. The truth and value of this policy have been justified by the results, which the Holy Father recognized when he spoke of the work done by the American Bishops "in elevating motion pictures," and added: "Our heartfelt praise goes out to them." With this accolade for good work well done, all those who have collaborated with the policies of the Bishops' Committee on Motion Pictures can go forward to new enthusiasm and zeal.

#### Denicotinized "Tobacco Road"

WHEN "Tobacco Road" was performed in Buffalo, two police officers, accompanied by a stenographer from the District Attorney's office, attended the initial presentation. W. J. E. Martin, dramatic critic of the *Buffalo Courier-Express*, took along a script of the original play. The next day the Buffalo press announced that a "Denicotinized Tobacco Road" had been shown, and the *Buffalo Evening Times* headlined that the "play which Sodality Conference protests" was "clean enough to be put on in church." The manager of the theatrical company explained that "the actors of the play were never in such a ticklish situation before." This cultural development, from all accounts, was not to be ascribed to the Spring breezes from Lake Erie or to proximity to the Canadian border. From all accounts it was effected by some prompt and pointed action prior to March 16 by the young Catholic men and women comprising the Western New York Sodality Conference. The campaign is reported to have been started by the students of Mount St. Mary's Academy, Kenmore, who wished to inform the Catholics of Buffalo just what type of play was scheduled for performance at the Erlanger Theater. Soon more than 5,000 cards and letters of protest against the play were received by the civil authorities. A committee of Sodalists called at police headquarters and action was promised. A statement was published in the three papers of the city by George Lankes, president of the organization, against the play as "a violation of the penal code of the city, a perversion of true art, and an outrage of the natural laws of morality, and at least by Catholics considered an occasion of sin." Similar action, with similar effect, was taken by Sodalists in Rochester. The



success of this action is a proof of the power that Catholic youth can wield, if it so chooses, in cleaning up the stage in the United States.

#### Trouble in Colombia

IT has been a commonplace in South American comment that Colombia is the most Catholic country on its continent. At the last elections, however, a Liberal President and Chamber were elected, and promptly proceeded to take the Constitution apart and expunge from it every trace of Catholic profession. For twenty-five years the country had been ruled by Conservative Governments which acted in accord with the Faith of the people, which is overwhelmingly Catholic. At the end of that time, however, a split took place in the party and a Liberal, Olaya Herrera, slipped in. Mr. Olaya had promised that he would respect the Catholic Church; and he kept that promise. He is now Minister to the Vatican, and in the delicate position of having to defend and justify the actions of his party and his successor. The Church in Colombia, face to face with the wave of anti-Church feeling that is sweeping the Latin countries outside of Italy, is in a terribly difficult position. It has to decide whether it is wise to demand everything, and thus to risk the loss of all, or to accept the fact of a political majority against it in the country and sue for a decent manner of existence at peace with the Government. Certainly, with an anti-Catholic Government in power, apparently for an indefinite time, "union" with the State is to be yoked with an enemy. Would it not be better to accept toleration than to demand a relation which will only result in enslaving it?

#### Winged Luxury

ONE of our subscribers, an air-minded chap, dropped into the office recently to make sure that we hadn't missed the latest news about American Airlines. He was all agog over the new fleet of twenty Douglas Super-Transports which the company is putting into service this week. These giant silver ships carry twenty-one passengers. They are bigger, safer, swifter than the older planes, and have a greater cruising range. This means that they can make a non-stop flight from New York to Chicago, in faster time (four-and-three-quarters hours), and with more passengers. But our enthusiast brushed all these interesting items aside to tell us about the extreme luxury and comfort the new ships are designed to offer their passengers. At Newark, for instance, you board a DST equipped with noise silencers, fresh-air regulators, reading lights, call bells, thermostats, and other luxuries. You walk on a thick carpet. As your ship takes off, you loll back in a deep-cushioned chair. The company has, moreover, abolished the old tray-in-your-lap dinner, with its lily cups, paper plates, and cardboard forks. Now you get a solid table, immaculate linens, china, shining silverware, and even flowers. And your food is served piping hot or ice cold from the stoves and refrigerators of the newest improvement—a commissary cabin behind the

pilots' control room. If you're bound westward on the transcontinental flight, somewhere over New Mexico, the stewardess comes around to make up the berths. There are upper and lower berths, all of them with windows. Each berth is longer and wider than the standard Pullman, and is built for dreamless sleep, too, since it has a spring-coil mattress. In the morning you shave and dress in the men's club cabin—a separate compartment. Breakfast while you're high over the orange fields and little white towns of the lovely San Bernardino valley. Your ship sits down, light as a feather, at Glendale, about twenty hours from Times Square.

#### Parade Of Events

AMONG the more significant events of the week was a movement to amalgamate anti-noise societies of the leading nations. . . . History proved that noisy empires and even noisy republics could not long endure, abettors of the movement said. . . . In the United States, manhole covers were heard rattling in Washington. A committee to study rattling manholes was appointed; a sincere effort to stop manholes from rattling commenced. . . . The noise made by pay envelopes continued on the same level. Efforts to reduce this noise were apparently successful. . . . With the election campaign just ahead, anti-noise leaders admitted the futility of an immediate national drive; they would for the time being concentrate on manholes and midnight ash-men removers, they said. . . . Rumors that the United States contemplated war sprang up with the announcement that 17,000 Kentucky colonels had been restored to full rank. . . . A school in which German boys will be educated to become Fuehrers was opened in the Reich. Courses on how to run plebiscites and blood baths; laboratory work in mustache raising will be given. . . . European tension was eased somewhat with the improvement in Hitler's cold. . . . A growing harmony in outlook among European nations was detected, especially in the matter of not paying the American debt. . . . Fears that peace might break out all over Europe were pronounced silly. . . . The American political situation was gradually becoming clearer to foreign observers. Roosevelt would accept the Democratic nomination, political experts wrote, and Farley would throw his support to Roosevelt. . . . Doubts were expressed in European capitals as to whether the Republicans would put up a candidate.

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### AMERICA A-CATHOLIC-REVIEW-OF-THE-WEEK

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## Accent on the Catholic Press

JAMES A. MAGNER

ON May 18, the Holy Father will open in the Vatican the first international Catholic press exhibition, and will invite the Catholic world to come and see the accomplishments of Catholic publicists in every nation. At the end of May, in this country, the Catholic Press Association will hold its twenty-sixth annual convention, and will celebrate particularly the completion of twenty-five years of active service.

It is a good time to consider a number of interesting speculations that arise for Catholic editors and public alike.

A survey of Catholic papers and periodicals in the United States reveals a total of over three hundred publications with a combined circulation well over seven million. They range all the way from dailies printed in the English and in foreign languages to diocesan weeklies, and thence on through home journals of devotional and general appeal to reviews and intellectual quarterlies. Progress both in the number and general quality of these enterprises has revealed not only an increased interest and support in the ranks of the Catholic laity but also a notable development in cultural standards.

Extraordinary strides have been made likewise in the technique of news gathering and in the widening range of human interests embraced by the Catholic press. In a recent symposium of the opinions of Catholic editors and nationally known observers these facts were given special prominence, and attention in particular was called to the outstanding work achieved by the News Service of the National Catholic Welfare Conference.

The breath of constructive optimism is evident throughout the general field of Catholic periodical literature. But it is possible, without sounding a sour note, to observe that these successes by no means exhaust the possibilities of the Catholic press or give ample hint of the problems and difficulties that face the field as a whole. A combined circulation of over 7,000,000 against a total Catholic population in the States of over 20,000,000 is not a bad ratio, all things considered. As a matter of fact, however, large numbers of Catholics have practically no contact with these periodicals. Many of the leading Catholic publications are living scarcely more than a hand-to-mouth existence, because of financial difficulties and limited circulation. A large number of Catholic periodicals are in reality house organs created to publicize a cause, and excellent though they are, must always be circumscribed in general social influence and appeal.

Executives and editors in the Catholic field are faced, moreover, with the problem of developing a sufficient corps of capable Catholic writers, and are hoping and praying that the solution may come, at least partially, from the increased cooperation of products of Catholic colleges and universities. Undoubtedly a great deal remains to be done in Catholic schools towards pointing

out the Catholic tradition in literature, in exploiting current developments, and in directing promising material into the field of Catholic authorship and journalism.

A good deal of complaint has been registered in various circles to this effect, that Catholic education has failed to develop fuller opportunities in arousing creative and reporting endeavor among its products. On the other hand, the comparatively meager financial returns in the field of Catholic journalism have not proved to be a large attraction to Catholic writers of real ability. The dilemma resulting from this situation has consequently taken the character of a vicious circle. Better writers, it is assumed, will insure a larger circulation for Catholic periodicals, while a larger circulation will enable Catholic periodicals to enlarge their attraction for better writers. Fundamentally, of course, this question harkens back again to the non-literary, but very practical, consideration of finances. These not forthcoming in greater measure, the Catholic press must seem to be obliged to pull itself up by the bootstraps.

In spite of these real difficulties the Catholic press in the United States is very definitely facing a new era of development and support. A number of significant changes have been taking place in the general Catholic attitude towards publicity which indicate promise of healthy growth. The secular press has been quick to note this movement and to appreciate in fuller measure the news value of Catholic events. In fact, newspapers everywhere are eager to cover Catholic conventions, utterances, and personalities, even to the point of an occasional protest from individuals of other faiths.

Not long ago, the publicizing of Catholic affairs was regarded with suspicion and contempt by many of the Faithful. It is probably not too much to say that writers were sometimes considered as queer fellows and that such projects as adult education contributed nothing to piety or devotion. But this has largely changed. Increase in general educational facilities and of social intercourse with individuals and groups of all shades of belief and persuasion, together with the disturbed condition of present society, has made imperative a more solid and explicit understanding of Catholic principles, interpretations, and programs of life. Hence the increased emphasis on the role of the Catholic press.

Two elements seem essential for this work. The first is an ample supply, so to speak, of able writers and editors thoroughly grounded and formed in Catholic thought. In this company must be included men of international vision and specialists in various fields of current interest. The Catholic press is in need of men who can report authoritatively on events in South America and Mexico. The motives and the progress of the Chaco warfare, for example, merited a far more thorough and first hand attention than the affair actually received in Catholic



publications. Catholic interest is clamoring for a satisfying interpretation of events in Spain, Germany, Italy, and the Orient. The Catholic public is clamoring for a vital interpretation of Federal and State policy in our own country. The national popularity of Father Coughlin's radio addresses is sufficient evidence of that. The business of developing free-lance Catholic writers to cover all parts of the world and of lining up capable reporters in all fields and countries is the combined business of Catholic education and the Catholic press. It opens up a tremendous field of action.

The second element is a reasonable freedom of expression. Open expression is bound to result in divergence of opinion, occasional imprudence, over-statement, and hurt feelings. But this is no reason for discouragement and confusion. Progress is made largely through interchange of opinion. If Catholic leaders at the present time seem to differ profoundly in many conclusions and concrete applications, Catholics have every reason to feel that theirs is a vital culture, actively engaged in the process of arriving at positive contributions to the problems of contemporary society. In the wide fields of thought, there is an increasing demand for Catholic leadership that is unafraid to express itself, even at the risk of occasional error. There is a growing realization that this leadership must be one equipped, not merely to arouse enthusiasm, to organize, and to command loyalty, but also to lead on to definite attitudes and to point the way to action based on knowledge.

Catholicism is considerably more than a body of faith and worship. It is a complete philosophy of life, based on Revelation, leading on through all fields of human interest. Its vitality is not merely in the higher order of grace, but extends to all spheres of reason and expression, artistic, political, economic, social, and scientific. The social message of Catholicism is not one of blind faith, but of faith supported by and directing reasonable processes. This means study, thought, reading. Hence the profound necessity of a strong Catholic literature and press, and a wide, thoughtful, and reading public.

The need of the age is not simply for more devout Catholic people. It is for more Catholics whose program of life squares with authentic Catholic doctrine. There may be in practice a real distinction between the two. It is possible for a person to be thoroughly Catholic in his allegiance and devotion and at the same time to be governed, in social and commercial life, by principles totally at variance with the Sermon on the Mount. And this not from malice, but from sheer ignorance of the implications of his Faith. There is an alarming leakage from the Church of practical Catholics, young men and women whose superficial faith and Catholic knowledge is demonstrated by their readiness to throw over everything in a crisis, like marriage with a divorcée or with a non-Catholic who refuses to comply with Catholic demands.

Regular conscientious patronage and reading of Catholic publications cannot make up for deficiencies of personal character, nor can it offer convincing arguments in

every case for the Catholic attitude on moral problems. It can, however, develop a keener appreciation of Catholic values and deepen intelligence on Catholic attitudes and considerations. In spite of obvious limitations, particularly in fiction, the variety of periodicals and books now at the disposal of the Catholic public ranges from the most casual to the most profound material, from the sheerly devotional to the explicitly reportive, from the most modest in literary pretension to the most exquisite works of contemporary masters.

Every week thousands of Catholic hurry home from Sunday Mass with the Sunday paper under their arms. They give no thought to taking home something distinctively Catholic. During the week, the daily paper, the radio, and the movies form the staple of their intellectual life. When their attention is called to the possibilities of Catholic literature, they conjure up painful visions of heavy, dull tomes in black, or recollections of a meager catechism, or impossible stories of death-bed conversions or of Divine wrath visited upon wayward souls and those who failed to heed the call of a Religious vocation. This, obviously, is to fall behind the times, to fail in the development of a true Catholic culture, in the forming of personal and family traditions that make for the stability and security of Christianity.

The burden of overcoming this inertia falls largely upon the shoulders of the Catholic press itself. Better material, a more contemporary interest, a more popular handling of material, are all requisite to enlarged circulation and direct appeal. At the same time a more explicit reference to the actual work being done by the Catholic press, in Catholic schools and universities, will be a tremendous aid. Parochial announcement and sale of weekly publications at the church door is a substantial contribution. The opening of parish libraries and the inauguration of study and reading circles are powerful feeders for the Catholic press. The Catholic press today offers a challenge to every Catholic of any cultural pretensions. It calls for support, not as a drowning man calling for help, but as a broad stairway to deeper knowledge, sounder faith, and better life.

#### YOU NEED NOT FEAR

When your lips have turned to dust, and your hands  
Rest in the quietude of death,  
Light as a petal in the sun and still  
As moonbeams in the summer's breath;  
You will not need me any more.  
You will not need a word or listening smile  
To wing your words and make them soar  
As swift and high as birds that breast the dawn.  
You will not need me any more.  
  
You must not fear the loneliness of sleep;  
No, nor the ending of the years,  
For, robed in peace, your soul may come to me,  
Joyous, yet pitying my tears.  
There is no solitude in death;  
Only the living know dark loneliness—  
The living, to whom years bequeath  
Remembered happiness, in winter dusk.  
There is no solitude in death.

FRANCES FRIESEKE.

## Recovery or Reform?

EDWARD P. TIVNAN, S.J.

WE were speeding in from the west and more than half of the journey was behind us. "This car is air-conditioned," read the caption on the door. That had long since ceased to be true. The machine supposed to produce that desirable condition, boon to travelers, had stopped functioning. The dust and smoke-begrimed look that characterizes those who long for the journey's end, had settled upon the faces of all.

Seeking a doubtful measure of relief which had failed me on many another occasion, I entered the smoking compartment. Seated within were four gentlemen. One of them, obviously in control of the situation, was holding forth in vigorous style. There was one chair vacant and that seemed ominously significant because it was located in a position directly facing the orator. Its occupant would be an easy target for the barrage. Nothing daunted, because I did want a smoke, I filled the vacancy in the direct line of fire. I lighted a cigarette—no, this is not a detective story—and proceeded to study my opponent. This he was, be it understood, only geographically.

The orator was easily more than six feet tall, and my impression was that he paid less attention to the table showing how much one ought to weigh for one's height and age than to a more attractive table. His dress suggested the Daniel Webster type, ancient style of standing collar, with a bit of a flare at the corners, his necktie a trifle askew. That he had very settled views of his own was clearly evident, as was also the fact that he did not hesitate to publish them. His words and phrases were flung out with a delightful vigor and abandon. At the same time there was evidence of contentment such as, I fancy, a cat must feel when it plays with a mouse, save that the mouse in this instance was a half-consumed cigar, whence all fire had long since departed. Kentucky was his home. Of that we were given no chance to doubt.

His theme was recovery and reform. His manner of attack left little hope of recovery and nothing to reform. He shattered the Administration, tore to shreds Socialism, Communism, and Fascism. Before his withering blast, Congress went scurrying over the horizon. Prohibition—he might have allowed it to rest in peace—rattled its bones and shook its dust. Capital was the source of all evils and if it wasn't, then labor was to blame. Modern educational methods were riddled—I almost broke my resolution to keep out of the row, but I succeeded in smothering the three cheers and a tiger before they came to birth. Leaving not one of the enemy to escape, and lest, perchance I might feel slighted, he delivered one resounding broadside against religion.

Meantime, I watched the wounded, dying, and dead as they piled up on the floor of the car until the compartment seemed heaped up and overflowing with quiet or squirming institutions, theories, and the like. As each

one fell, its falling was punctuated by the crunching of that poor, dead (and decaying) cigar.

My fellow-travelers were well-nigh frothing at the mouth, and each in turn, as he tried to break into the roaring torrent of words and stop its headlong rush, was saxophoned into silence. So, with a wisdom born of many a similar experience, I bided my time, realizing that the stoutest wind must sometime fail. When the moment seemed to have come—apparent exhaustion was the indication—I said: "Pardon me, sir, might I ask a question?"

I glanced furtively at my fellow-passengers, and there flashed across each face a pitying look for which any human being might be grateful. It was a comforting revelation because it showed me, brief though the glance had been, that man does grieve for his fellow-man in the hour of real or fancied distress. That look told me that the least they expected for me at the end of the journey was a wheel-chair to the ambulance. But I also discovered that not only the soft answer but the soft question turneth away wrath.

Releasing for the moment that defunct cigar from the stocks, he replied: "Certainly, sir." Then straightway restoring his cigar to the jaws of its death, he settled back, apparently to make ready for the final slaughter with me as his latest victim.

Then my question: "What are we going to do about it?"

Such an emotional kaleidoscope as his face became I have rarely seen. Successive waves of surprise, doubt, a flickering of anger, in fact, about everything that human face can express was displayed in the glance with which he fixed me. Then out came the cigar in the left hand; the right was raised as if it held a scimitar and was brought down on his unoffending knee with a thwack that resounded above the roar of the train, as the orator shouted: "By Godfrey, I never thought of that."

Following up the advantage thus gained, I said: "I wonder if this might help. As we have been passing through the cities and towns on the way, I have been comparing them one with the other. I notice that many of them are well designed; they have lovely streets and attractive homes. I also remark that in many of them the houses are set back from the street. In front of each house there is a plot of grass, sometimes surrounded by a fence or hedge, sometimes left open. Very often I have seen a bed of flowers in the middle of the plot. I fancy the owners take great pride in their respective front-yards. They are constantly under the eye of the neighbor. He is liable to make comparisons. A rivalry is set up. Each lawn must be the prettiest on the street.

"It is not difficult to picture the care bestowed on the front lawn, the hedge, or the bed of flowers. It so happens that today is Saturday and many of the owners



have been busy cutting the grass, removing dead flowers and leaves, trimming the edges, and tidying up in general. Tomorrow passers-by will not have any reason to criticize.

"But I have also been thinking that to the rear of each of those houses there is a back-yard. What of that? Has the owner bestowed the same care and attention there? Of course, the neighbors and visitors see the front and have little chance for a glimpse of what is to the rear. Has the debris of the months been tossed out there? Is the owner guiltily conscious of its unsightly appearance? Has he resolved, time and again, that next Saturday will be clean-up day for the back-yard, only to find himself, once more, out in the front with the grass and the hedge and the flowers?"

Meantime, my friend—I had come to look upon him as such—was giving me so much attention that even the remains of the cigar were enjoying temporary rest, and so, ere the spell could be broken, I pressed on with the parable.

"I have been reflecting that each one of us has a front-yard and a back-yard in his life. Of the front-yard which is always under the critical eye of the family and the neighbor, we are most careful. Nothing untoward must make its appearance there. Externals seem to count for so much in this world. How prone man is to measure his neighbor by what appears on the surface! But there was one who took men to task for this, as he drew a vivid picture which I am sure you recall: 'Woe to you scribes and Pharisees, hypocrites; because you are like to whited sepulchers, which outwardly appear to men beautiful, but within, are full of dead men's bones, and of all filthiness.' And so I am thinking of the back-yards of human life, yours and mine. How is it with them? What do they contain? Are we proud of the contents? How often have we resolved upon a thorough cleaning? Has the resolve been carried out? This is Saturday. Are we thinking of the front or the back-yard today? Is it our yard we have in mind or that of the neighbor?"

"In critical mood, there has been censure of various institutions, and one must admit that there are solid reasons for criticism. But does our task begin and end there? For answer I repeat words spoken long ago and familiar to you, I am sure: 'The things which come out from a man, they defile a man. For from within, out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within, and defile a man.' Rather a complete catalogue, is it not? With debris such as that heaped up in the back-yards of human life, and it is there in abundance, is it any wonder that the way to recovery has been effectively blocked or that we find ourselves in a world which has excess of filthiness?"

"The way to recovery is through reform, drastic reform, and the reformation must begin with the individual, with you and with me. Now suppose that, beginning with ourselves on this rather symbolic day, Saturday, we were

not only to resolve but to carry into effect this cleansing of the back-yards of our private lives; that we were to preach this cleansing gospel in our homes and among our friends; that we could succeed in enlisting them all in the urgent campaign, don't you think that this country of ours would presently be a fairly decent place to live in?"

Meantime, to my surprise, there had not been the least indication of a desire to interrupt. And then, as if the gesture were one of finality, my friend laid hold of what was left of his cigar and with admirable aim, and to my intense relief, hurled it into the receptacle supplied for that purpose, as, in reply to my last question, with fully restored vigor, he said: "By Godfrey, it would. I want to thank you, sir. That's the kind of stuff we need in this country today. I'm all for it. I'm going to start business right away. How about you fellows?"

We were drawing into the station just then, the end of the journey for my fellow-passengers. The warmth of the handshakes exchanged must have suggested the parting of lifelong friends, and I hope it was expressive of our common purpose to preach by practice the gospel of the clean back-yard.

## No House Is Big Enough

JOYCE LEE

YOU'VE often heard, especially among the Irish, that no house is big enough for two families, but Casey's house has always had two and sometimes three families, and room to spare. Casey's house is on Cherry Street, two blocks south of the church and two blocks north of the river. When Joe Casey came to town, more than fifty years ago, Cherry Street was not paved, cows were parked in the common, and sidewalks were few and far between. He bought a block square of land for a mere song. Being a carpenter at that time, he built a fine house with curleycues, porte-cochère, and tower window; planted trees and shrubs and made stone garden walks.

A bulky man, Joe Casey, whose heavy shock of hair was parted, like all his convictions, exactly in the middle. At no place, at no time, did good or evil cross the line. Black was black, white was white, and half-tones were only for the use of people without character. A hard man to please, a hard man to live with, was the opinion held of him.

He had a wife, a wee bit of a blue-eyed girl, and two babies, Joey and Mary. Joe and his wife were swimmers—and they brought the babies with them! She was a quiet little piece; went to Mass every morning with Joey, age two, and Mary, who was six months. Sat in the back seat so as not to disturb any one. And Joe went with her many mornings.

Summer evenings, after supper, in their swimming suits, down Cherry Street they'd go to swim. He carried the baby and deposited her on the sands to coo at their antics in the water, taking Joey right in and teaching him the strokes.

Mildly insane, both of them; perfectly harmless, good neighbors but—well, 'twas said (Mrs. Casey herself having told it to her next-door neighbor) they seldom washed themselves at home in the summer; they took a bar of soap to the river and scoured themselves there!

Mrs. Casey died before the baby was a year old—and according to the opinion of the town she shouldn't have; she should have fought for life instead of telling her husband and the priest she was willing to go. Willing to go and leave two babies for a stepmother to rear!

Her death did not curtail Joe's swimming every evening with the children and an old woman he brought in to keep house. He said she was his aunt. Aunt indeed! And with all her sixty years she could swim like a fish.

When Joey and Mary finished the grades in the parish school he sent them to boarding schools. Vacations they trailed him to Mass in the morning and to the river of an evening. Time fairly flew. Mary was through the academy and helping the housekeeper with the work.

"You'll be leaving me soon," Joe said one evening.

"Yes, father," she said, crawling into his lap, "I will. You are the best father, and I hate to leave you."

"Bring him here to live. The house is big enough."

But it wasn't that. Mary Casey was entering the convent. Joe was delighted; he felt God honored him. She went off, was professed, and as Sister Mary Joseph came home each summer for a week.

Joey married and brought his wife home to live. Storing up trouble for herself, that was what Nellie Gray was doing when she married Joey and went to live with his father. Young folks should live alone. No house was big enough. . . .

Nellie liked the house, the housekeeper, liked Mr. Casey, and, of course, she loved Joey. Although heads wagged and it was hinted time would tell, the household was a happy one, and, as each little Casey was able to toddle, Joe took them swimming. Yes, right out in broad daylight in their swimming suits, tagging down the street after him, sometimes racing with him, and with his 240 pounds he was a sight. . . .

Taking Nellie's children to swim? And Nellie so afraid of water she got dizzy just from looking at it! Wait, only wait, she would speak her mind, snatch her children from him, move into a house of her own. She did nothing of the sort and when her fourth child was old enough to begin his swimming lessons, being about twenty-one months, she joined them. Nellie, in a bathing suit, running toward the river! She learned to swim that summer, and liked it so well she and the children spent afternoons there while the men were at work and had the audacity to tell her neighbors she liked it!

And—but thank the Lord no one really saw this!—it was rumored that when Mary Casey, who was Sister Joseph, came home on her vacation, she went swimming nights with her father, Joey, and Nellie. "She wears her father's long ulster over her suit," was the word that went around. Such people! Going to Mass every morning, passing the box on Sundays, and swimming at night!

The Lord sent Joey and Nellie a pair of twins and it was no time at all before Joe had them trailing him to the river.

The years ticked off. Nellie had lived happily twelve, thirteen, fourteen years. She won cups for swimming. What good that would do her no one knew. Joey was proud of her, and Joe liked to boast a little, too. Fourteen years is a long time to live in another's house without a complaint. But wait, only wait. . . .

The Casey children—Josephine, Bob, Eleanor, Lucy, the twins, Grace and Gerald, paraded to daily Mass, singly. That September Josephine and Bob went off to school, having finished the grades at the parish school. In no time at all Eleanor and Lucy were at school in Milwaukee, and almost overnight, it seemed, Josephine was being married to Charley Ford. They would live at home for a time, "until they build," said Nellie. They seemed in no hurry to build, although 'twas said old Joe gave a thousand dollars for the flowers used at her wedding! Her veil, gown, pearl Rosary, the food—why, it was fit for royalty. Couldn't they have built a house with that money? Did they have to spend \$1,000 for flowers?

Yes, Joe Casey felt he had to; he bought them from the new community of Sisters out on Evans Road—a foreign-speaking group of women who had a nursery and made fine embroidery. One day Joe stopped there. He had a confessing ear. Mother Amato told him they hadn't made a sale of flowers the entire season. "I came to place an order," he said, "for my granddaughter's wedding. I'll take every flower you have. Can you decorate the church? Then clear the flowers away? Give them to the hospital, the Old Ladies' Home, and other places you have in mind."

It was a house full, or almost. There was Joe, Joey and Nellie, Josephine and her husband, the five younger children, the housekeeper and her helper. They'd quarrel soon.

Several years passed peacefully. Then Eleanor, who had been librarian, was called at High Mass . . . and her brother, Bob, had been ordained just two weeks before. He read the marriage service for her; Joe gave her a nice new bungalow, which she rented. "Because we are living here," she said. "Tom wouldn't think of starting out any place else."

They still went swimming, each year the family increasing. Josephine's three children and Eleanor's two swelled the numbers. Nights they always said the Rosary together, led by Joe. All his life, beginning with baby days in Donegal, he had said the Rosary aloud.

Joe Casey was buried ten days ago. His entire family was with him to the end. Father Bob, his grandson, was seen by the neighbors crying in the backyard the day Joe died. They had never seen a priest cry, and thought there was a code against it. They remarked on it; and they remarked on Sister Joseph, old Joe's daughter, who unashamedly cried when she talked about him to any one. They didn't seem to grasp that she was still little Mary Casey, who did not remember her mother, and



to whom this wonderful father ranked only a few paces below God.

The funeral was sublime, unusual. The coffin was simple, by his request. His six grandchildren wept aloud, although they tried to hold in.

The day after the funeral the parish rocked on its foundation. There was a for-rent sign in Casey's house. Neighbors stopped to inquire. White-haired Nellie, who put her life out in another's house and never had a home of her own, and according to her neighbors put her purgatory over her by so doing, said: "Gramp talked it over with us and we all decided he was the helmsman here; without him the steering would not be so direct. So we are moving into separate homes he provided for us."

But there must be something behind this. Wait, only wait. Murder is always bared, even after half a century. Nellie had been unhappy and was glad to get away. . . .

There was an air of tense expectancy among the neighbors until Joe's will was probated. It wasn't much of a will: A home for each of them and a sum set aside for upkeep and taxes, a trust fund for Nellie, \$5,000 to Sister Mary Joseph, \$5,000 to his home parish, \$5,000 to a missionary society, \$5,000 to the seminary Father Bob attended, and the house on Cherry Street was given to the Sisters—the foreign-speaking ones out on Evans Road.

And then, to an awed congregation, the next Sunday the pastor announced a fund had been provided for flowers for the church for the next ten years. The donor wished to remain anonymous.

But when it leaked out the Sisters on Evans Road were to furnish the flowers, every one knew Joe Casey was the donor, and they knew Nellie was glad to get into a home of her own even if she wouldn't admit it, for no house is big enough for two families.

## Soviet Destruction of Religion

G. M. GODDEN

A STREAM of united-front propaganda is now being poured over the world, assuring all those countries in which the Communist International desires to effect a firmer footing that Communists have been greatly maligned when their ideal state of Soviet Russia is declared to be still attacking religion. The cause of this world-wide propaganda is not far to seek. Communist leaders in France, England, and America have found it difficult to persuade Christians to join with them on the common platform of the united front; but the creation of this common platform has been straitly enjoined on every one of the sixty-five national Communist parties now in active operation throughout the world. So the difficulty has been met by one of those smoke screens, in the use of which Communist organizers are adept. The world is told that the Communist state today allows complete religious freedom, and that, therefore, Christians and Communists can freely cooperate.

Let us see what are the concrete facts behind this smoke screen. These facts are recorded in the pages of the official Soviet newspapers of last year. They are also foreshadowed in the interview accorded by Stalin to a delegation of American workers. These American working men asked Stalin whether it was possible for "good Communists" to be relieved, when they so desired, from the obligation of atheism. Stalin replied, first, that he was not acquainted with any "good Communists" with the desires indicated by the American delegation; secondly, that such Communists should not be in existence; and, thirdly, that atheism is inherent in the Communist program, that Communists lead will lead the propaganda against all religious convictions, and that every comrade in a Communist state is empowered to combat each and every religion by persuasion, by propaganda, and by an active campaign. The Communist party, Stalin told these anxious American workers, cannot be neutral in regard

to religion; the Communist party leads anti-religious propaganda.

Everyone with any knowledge of the Soviet state is aware that the word of Stalin is Soviet law. The statements in the Soviet press for 1935 carry out exactly the correct Communist attitude to "all religions," as laid down by Stalin for the instruction of the American workers. The Soviet organ *Pravda*, in the issue of July 21, 1935, called on the party organizations and the Soviet trade unions to realize that "anti-religious propaganda is an essential part of our general fight for culture." In the same copy of *Pravda* a paragraph appeared upbraiding the godless of Kiev for lack of energy. We find the same paper referring, in the previous month, to the "savage prejudices" of religion.

The Soviet educational press shows how vigorously the official attack on religious ideas among children has been promoted during the past year by the Soviet Educational Authority. Thus, last April, the following injunction was issued: "We must destroy and root out every condition which could lead to the development of religion in the child." "We must stifle in the children from their earliest years faith in gods, in saints, in all supernatural powers."

The elder children in Soviet Russia are subjected to more advanced methods. Last year the *Antireligioznik* called on teachers of history in the Soviet secondary schools to emphasize for the benefit of their youthful listeners, throughout their curriculum, the "odious function of religion, the 'opium of the people'"; and to acquaint themselves thoroughly with the stages and methods of anti-religious propaganda. It is significant that this official organ of the Soviet war on religion was able to record an increasing circulation last year.

It is interesting to note, also, that the Commissariat for Public Instruction was occupied last year with the use that should be made of museums in the attack on religion.

The *Bulletin* of the Commissariat declares that the two principal lessons to be driven home by museums are anti-religious propaganda and propaganda for the defense of the country. War on religion in Soviet Russia in 1935, it will be seen, actually comes before national defense. Evidently the Soviet leaders know where to look for the principal opponent of their Godless state. Regional museums are instructed to "take the lead in anti-religious propaganda, which should be to the fore in all sections"; and museums are recommended to consult the Union of Militant Godless on questions relating to anti-religious work.

These are examples of the official activity in Soviet Russia today on the anti-religious front in regard to State education and culture. What is the position as regards Soviet family life? The official paper *Izvestiya*, in its issue of July 4, 1935, claims that religious rites have ceased to be used in any way whatever for marriage, and illustrates this fact by comparing the percentage of marriages carried out with a religious ceremony in Moscow before 1925 and that of last year, when the figure was only .3 per cent.

Soviet trade unions, it will be remembered, have decided that any member of a trade union "guilty" of taking part in a religious service shall be expelled. Last August the Soviet trade-union journal *Trud* betrayed the fact that the profession of religion is considered sufficient cause for the rigorous exclusion of a sick priest from a Soviet hospital. This is the indignant report published in the Soviet trade-union organ *Trud* of August 9, 1935: "An unheard-of scandal has been witnessed in a hospital in the Province of Moscow. A priest of the Orthodox Church has been admitted to and treated in this hospital." True, the priest was hidden from the other patients "so that they should not be irritated by his presence"; but *Trud* demands that the local authority who signed the authorization for the admittance of a priest to the hospital be called upon for an explanation.

These are just some cross-sections of Soviet life in 1935, indicating the unrelenting intensive suppression of religion that is now being steadily carried out in the Soviet Union. Last June the Conference of the Soviet "Union of Militant Godless," an organization that numbers some 5,000,000 members, made quite clear the inflexible determination of the Communist party to carry to a victorious conclusion the work of exterminating every trace of religion.

The official report of the Conference, printed in the *Antireligioznik* of July-August, 1935, declares that: "Everything in the present position demands that we should increase our anti-religious work. To do this, however, we must effect a radical re-construction of our work, employ new forms of activity, proclaim new methods of propaganda among the masses."

The fundamental ground of proletarian atheism is then disclosed: "The basic aim of the anti-religious propaganda is to unmask the role played by religion in the class war"; and the injunction is given that audiences be systematically informed of the "odious role played by all

religions, and by all religious organizations, in the struggle of the workers."

Developments in method are to include a program of work in small groups, greater individual activity among members, checking up of results, the organization of espionage, and bonuses for extra efficiency. The immense numbers of Soviet "godless" are to become *militant* godless. Systematic work is outlined for school children, and for the school teachers. There are to be obligatory courses in anti-God work; there is to be a complete program for academic anti-religious "circles"; and there are to be special anti-religious publications in the languages and dialects spoken by "national minorities."

The inaugural address delivered at this Congress of the Soviet Militant Godless gave due recognition to the now prevalent Communist tactic of the united front. It was noted that the proletarian atheists had already set up a united front with other atheist organizations under the slogan of combat with Fascism; and the statement was made that the united-front tactic was of importance as affording the means whereby "we are able to attract and to educate new adherents to our cause." And the Conference by no means forgot its international obligations.

Our work in the U. S. S. R. [it was pointed out] is closely bound up with our international work abroad. The Soviet "Union of the Militant Godless," by virtue of being a section of the "Union of International Proletarian Freethinkers," has the highest responsibility in regard to the movement of the International Proletarian Godless. Our own anti-religious experience can give instruction to the proletarian godless of the entire world.

The reference to the use of the united-front tactics on the international anti-God front is of special interest, since an "International Freethinkers' Congress" was recently held at Prague with the specific object of uniting the two principal international atheist movements into "one united international militant organization." Preparatory conferences for this diabolic union were held in France, Belgium, Holland, Switzerland, and Czechoslovakia; and negotiations were begun last January in Brussels for the healing of the ten-year-old split between the academic "International Freethinkers' Union" and the Soviet "International Proletarian Freethinkers."

The writer in the official organ of the Communist International who announces the Easter Conference at Prague this year has no doubt as to the role played by the Soviet Union in the promotion of international militant atheism.

Still another inexhaustible power [we are told] is hastening the establishment of Freethought unity. This is the impetus given by the ever-increasing enthusiasm for the victorious advance of atheism in the Soviet Union, which has already captured the minds of millions in the Soviet country. . . . The rapprochement of the two Freethinker's Internationals coincides with the tenth anniversary of the founding of the Soviet Union of Militant Godless. Aided by the ten years' experience of this organization the United Freethought Movement will be able to fulfil its new tasks."

The Holy Father was indeed well informed when he warned the Cardinals last Christmas that the anti-God movement, far from spending its force, "was being consolidated and extended, both in the Old World and the New."



Education

# We Pay for Education

PAUL L. BLAKELY, S.J.

**W** E Americans may not know what education is, as recent Carnegie Foundation reports insinuate, but we certainly love whatever professes to be education. The most popular of all public appropriations is one for the schools, and it is also the most dangerous for any politician, who expects to continue at his trade, to oppose. Hence we build schoolhouses throughout the land, and there are few States among the forty-eight which do not possess more universities than England.

The depression has slowed up our zeal for education, but not much. Actual appropriations in the States have dropped, but the decrease can hardly be styled crippling, and brighter days are ahead. If ever we turn that corner where, as former President Hoover used to assure us, prosperity waits for us, we shall doubtless be called upon to make up by a larger liberality for the alleged losses to public education since 1930.

At the beginning of the century, about one child out of every ten between fourteen and seventeen years of age was in high school. Thirty years later, according to the Bureau of Education, the high school had five of these ten children. In 1900, there were 15,503,110 boys and girls in our primary and secondary schools, and in 1930, this number had risen to 25,678,025. This increase is due largely, but not wholly, to compulsory education laws. The fact that during the same period the college population increased fivefold, while the increase in the total population was about sixty-five per cent, shows that since the rise of the twentieth century our love of education and our faith in it have been working overtime.

The increase in the school population is reflected in the increase in costs. In 1900, according to the Biennial Survey of Education, 1926-1928, the total expenditures for public elementary and secondary schools in all the States were \$214,965,000. Ten years later, although the school population had risen to only 17,813,853, or by about twelve per cent, these costs had almost doubled. In 1920, expenditures topped the billion mark for the first time, being reported as \$1,036,151,000. Ten years later, the costs were \$2,316,790,000, an increase of more than 100 per cent. In the 1900-1930 period, the value of all property used for these schools rose from \$550,069,000 to \$6,211,327,000.

The rising costs of public education are not due, as many appear to think, to high salaries for teachers in the public schools. Since Judd estimates that the corrected average salary of public school teachers was \$525 in 1914, and only \$851 in 1930, the stipend is, if anything, still too low. It seems probable that, at least in our larger cities, superintendents, associates, principals, and political officers of administration are paid too much, while the teachers are paid too little. The disproportionate expenditures, where waste and carelessness, to use no stronger

terms, take heavy toll are in the costs for administration, and for building and equipment. Where business men would proceed cautiously and scrutinize every item in a contract involving hundreds of thousands of dollars, school boards often follow a procedure which would be reprehensible even if only a few dollars of the public's money were at stake. The common result is buildings that are costly, yet not convenient; imposing, often, exteriorly, yet so poorly constructed that the annual costs of repair double or triple the average for similar structures.

No one wishes to go back to the box-like schools, poorly lighted, and built with scant regard to elementary principles of hygiene, that were the rule as late as thirty years ago. Yet it should be possible to strike a becoming mean. In "Recent Social Trends" (p. 359), Judd describes, with obvious approval, "a recently erected junior high school." It included:

Thirty regular class rooms.

A civics room; four science rooms; four art rooms; two mechanical drawing rooms; two commercial rooms; one typewriting room; one band and orchestra room; two chorus rooms; two sewing rooms; two cooking rooms; one wood shop; one printing shop, one general metal shop; one home mechanics room; one electric shop; special rooms for the janitorial and engineering force; special rest rooms and workrooms for teachers.

An auditorium, seating 728 persons, equipped with modern motion-picture booth, stage proscenium, etc.

One boys' gymnasium, equipped with lockers, showers, rest rooms, and director's office.

Two girls' gymnasiums, similarly equipped.

A corrective gymnasium.

A swimming pool.

A cafeteria, seating 650 children.

An administration suite for the principal and deans.

A library with outside entrance to make it available for community use.

A doctor's, dentist's, and nurses' suite.

The cost of this building, not unusual in size or equipment in any of our large cities, is not given. That it cost millions may not be doubted. That it reflects what is sometimes called "the broadening of our curriculum" is likewise certain, but that this "broadening" is also an "enrichment," as Judd styles it, is open to question. What it more probably reflects is an American custom, based on the sanctity of the individual's gifts. In practice, this means that if a boy declines to engage himself with any topic offered by the curriculum, it is the duty of the school authorities to find something which he will condescend to notice. That topic, or topics, if found, will no doubt keep the boy engaged, at least until the novelty wears off. But it is not easy to understand how these additions "enrich" the curriculum. They rather denature it.

President Roosevelt has called for the extension of the compulsory school age to include the eighteenth year.

Should the President's wishes prevail, we shall be hard put to it not only to build new schoolhouses for millions of additional pupils, but also to pay teachers to take care of them. If the old system scourged us with rods, the new will scourge us with scorpions.

### Economics

## Consumers' Cooperation

EVA J. ROSS

UP to the time of the depression, consumers' cooperation had been of very slow growth in the United States. Since 1930, however, the increase in the number of cooperative associations has been extremely impressive, and now this year it was announced that Edward A. Filene of Boston, who chiefly responsible for the spread of cooperative credit banking in the United States, has interested himself in the consumers' movement. Mr. Filene has formed the Consumer Distribution Corporation with a capital of \$1,000,000 in hard cash. Various well known professors and cooperative experts are members of the administrative board, and the plan is as follows:

With the consent of the present owners of certain department stores and other retail businesses, the corporation will organize the customers of each individual store and endeavor to induce them to buy the ownership of that store cooperatively, by the purchase of a few shares each. The former manager of the store will, if possible, be retained in management, but under the new plan he will become the employe of his own customers, and will receive a yearly salary equal to his average yearly earnings during the past five years. Once the change of ownership is effected, so that each store which enters the plan is owned and controlled by the effective organization of the customers, the Consumer Distribution Corporation will chiefly devote its attention to two problems. First, it will have a research and advisory division, which will furnish expert management advice to the manager of each store, so that the business will be operated for the customers as efficiently and as economically as possible. Second, it will organize a central purchasing department, where local stores can place their orders and take advantage of the economy which can be effected by large cooperative wholesale buying, through the elimination of the necessity of each store buying its own needs at local privately owned distribution centers.

The customers of each store will pay ordinary retail prices for the goods they purchase, but the profits will be distributed among them yearly, in the form of savings rebates on purchases made. Arrangements have been made, it is said, whereby a certain percentage of these profits will be put aside so that at the end of ten years the financial control of the Consumer Distribution Corporation will be solely in the hands of the owners of each store—that is, of the customers themselves—the ordinary American citizen, in other words. Mr. Filene's part in the finances of the Corporation will at this time presumably cease.

Now it would appear that the formation of this new cooperative scheme makes the whole question of consumers' cooperation of very immediate concern to all of us. It seems that we should fully understand the practical aspects of this form of cooperation if we are to further the new Filene proposal to increase the purchasing power of the nation, or if we are to oppose it.

As mentioned in an article in *AMERICA* not many months ago, the term "consumers cooperation" means an association of consumers who seek to eliminate the middleman and his profits by arranging to supply themselves with goods instead of buying their needs from private retailers. Consumers' cooperation originated in England in 1844, when a small group of poor Rochdale weavers began an organization which has reached truly enormous proportions. Without one penny subsidy (no million dollars here!), and without expert advice in any form, these poverty-stricken and uneducated workers devised the whole consumers' cooperative set-up which in England alone comprises a membership of over 6,590,000.

Since consumers' cooperation originated in England and has made more rapid progress in that country than elsewhere, let us examine the English method of operation. Anyone who wishes to become a member of one of the 1,188 local societies in England does so upon taking up one share in the enterprise, at a cost of about \$5, payable if necessary in instalments of approximately 25 cents. Further capital investment on the part of each individual member is permitted up to a maximum of \$1,000. No member is allowed to invest more than \$1,000 capital in any local society, because capitalistic control is considered the antithesis of cooperation (and also, it must be added, because an English law prohibits a greater individual capital participation in a society of mutual aid). Interest is paid on capital shares at the same rate as on deposits in savings accounts at the local banks, but the organization is strictly democratic, for each member has but one vote at the general meetings, regardless of his capital investment. This is an essential feature of consumers' cooperation.

Each local society has conveniently located stores in various parts of the district. Employes are hired under the wage-contract system and are in no way partners of the organization unless they themselves are consumer-members. Employes are expected to be fully qualified for the work they are called upon to perform, and are paid the highest union rates for the district. Managers of each local store, and the central local organization, are appointed by vote. The salary of these managers is so low, in comparison with salaries given to those holding similar positions in ordinary industry, that it is evident that these managers are wholeheartedly interested in the progress of the cooperative "cause." It might be said in passing that this is a situation which perhaps calls for unnecessary sacrifice on the part of the managers, and which need not be duplicated elsewhere.

Members buy goods at their local stores at current market prices. They pay cash, but receive a ticket for each purchase, giving the member's number in the society



and the cash value of the sale. Profits are computed quarterly by the head office, after a deduction of all such expenses as salaries to managers and employees, rental charges, interest on capital shares, and the cost of goods sold. A percentage of these profits is placed on reserve for depreciation and unforeseen contingencies, and for the development of the business, including provision for educational and recreational facilities for members. The balance of profits is divided among the members in proportion to the amount of goods purchased during the quarter. This method of profit distribution is another essential feature of consumers' cooperation. The money which members receive back in this manner is called dividends, and usually amounts to ten per cent of the money spent in purchases during the quarter. Those members who have less than a \$5 share—that is, who have paid only the 25 cent registration fee—receive dividends equally with members who have a full \$5 share; but they receive no interest on "capital investment," since no such investment has been made, and they do not have a vote, for they are not considered full members until the \$5 share is purchased.

Most of these retail cooperative societies are themselves small producers, owning bakeries, local farms, and employing tailors, shoe repairers, and the like. Their profits are large because of the large-scale purchasing involved by the joint orders which the various local stores place with the district society. In addition to these profits, however, the majority of the retail societies in England belong to the Cooperative Wholesale Society, founded in 1864. (After twenty years of operation, the plan of the Rochdale pioneers had already spread all over England, and had reached quite enormous proportions.) The district societies are members of this wholesale establishment in the same way as individual consumers are members of the retail organization. Each retail society becomes a member of the Wholesale Society and subscribes to a certain amount of capital, being paid the minimum market rate of interest on this investment, and receiving but one vote, regardless of the finances involved. The Wholesale Society owns and operates huge factories, warehouses, transportation facilities, vast tracts of agricultural land, tea plantations, and the like. Member stores have the privilege of purchasing their supplies through this wholesale organization at customary wholesale prices. They are not, of course, obliged to make use of the purchasing facilities of the Wholesale Society if they find they can buy at a greater advantage elsewhere. Profits achieved through their cooperative efforts are divided among them in accordance with purchases, as in the case of individual members in the retail society set-up. Most of the retail stores also do their banking through the banking department of the Wholesale Society, which is quite a financial power in Great Britain.

What are the advantages of consumers' cooperation? First, the cost of living for members is reduced, for by this form of cooperation they take advantage of the profits of large-scale buying and eliminate the profits of the middleman. This increases their purchasing power for

other things. Second, habits of thrift are promoted, for not only must members pay for their purchases in cash, but they automatically accumulate savings in the form of dividends which, being paid quarterly, are often left in the society to draw interest as capital, until the \$1,000 maximum holding is achieved. Third, under the cooperative scheme, large owners of capital are bereft of their power, and the poorest member of a cooperative store by the very fact of his membership becomes an employer of labor and has an active share in business: the spread of consumers' cooperation would completely change our whole capitalistic set-up of industry. Fourth, by attending the periodical business meetings, voting for managers and on questions of policy, members can learn some of the intricacies of business management and, through the experience thus acquired, become more fitted to take their places as intelligent members of society.

It has been objected that consumers' cooperation eliminates the small tradesman. This is true to some extent in poorer districts, although even here many of the poor cannot take advantage of cooperation because they rely on their credit at the local stores, and all the business of the cooperative organization in England is done on a strictly cash basis. In the wealthier districts, however, people usually prefer to patronize privately owned concerns. Cooperative stores, since they cater to the poor more than any other class, supply the general demand and also increase their profit by carrying only a limited number of the more popular brands of goods: monied people usually like a greater choice of goods, and they also like the greater individual attention which a private storekeeper will give them in helping them with their whims and fancies. In any event, the chain store has, in many cases, already taken the place of the small tradesman.

To return to the American scene. Consumers' cooperation has here made very slow progress indeed, although here and there throughout the country local organizations are to be found, some of them very well managed and exceedingly prosperous. Up to the present, reasons for the lack of cooperative growth here have been various. The industrial population of America, to whom cooperation would normally appeal, is less settled than in Europe, and its greater mobility militates against any cooperative undertaking which, to be successful, requires a homogeneous and stable community. Then, too, working-class leaders who might have devoted their attention to cooperative enterprises, as in England, have thus far concentrated largely upon the organization of trade unions, which are still less advanced here than in most European countries. Up to the time of the present depression, also, Americans have been much more wasteful and less inclined to thrift than Europeans. Nowadays, however, a possible ten per cent saving on purchases appeals to us as a very desirable thing. Finally, the size of the country deterred all effort at coordination of local societies, so that the benefits of the English Cooperative Wholesale Society seemed unattainable.

The question now remains as to whether consumers'

cooperation will come into its own with the impetus given to it by Mr. Filene. Time alone will tell. But if the advantages of cooperation are indeed as they have seemed in England, surely with the facilities of coordinated national wholesale purchasing and advice now provided, a tremendous impulse to consumers' cooperation will soon be evident. Yet the English set-up was one of spontaneous and natural growth. Will its success be duplicated by artificial stimulus and by capitalistic subsidy? If cooperation will do for the people of America what it is said to have achieved for England, surely American students of economic and other public affairs will do well to examine the Filene scheme to decide whether it merits their active discouragement, or their wholehearted active support.

### With Scrip and Staff

IT had not occurred to me that Jo Mielziner, premier stage designer, might become a Catholic; but when I heard he had taken this step I could only remark: Obviously, why not? So many other unexpected conversions have been reported in the last few weeks that I am wondering where it will all end.

New pilgrims across the threshold of the Universal Church are apt to experience some perplexity as to how to approach the Sacrament of Penance. Unique was the solution I heard from one of these recent entrants, my friend Mrs. X.

This lady decided not to fish around for a specially sympathetic confessor, but to go in the normal course of things to her local parish priest. At the last moment, however, her courage failed her. She sat awhile in a pew outside the confessional and reflected, with that useless sort of reflection which leaves off exactly where it begins. The Lord saw her reflecting, but He was silent. The confessor was hidden in the mysterious "box," and was unaware of her presence. There was no other presence in the church except two small children, a little boy and a little girl, the latter aged six. They observed her hesitation, and the six-year-old divined, with a child's instinct, what was the matter. "I've been to confession," she announced with some satisfaction.

"I'd like to go to confession, too," said Mrs. X.

"But you've never been?" asked the infant.

"Not yet," was the reply.

"Then I'll tell you. You go into the box, you kneel down and make the Sign of the Cross and say 'Bless me, Father, for I have sinned.' And then you tell how long it is since your last confession." And so the instruction proceeded.

Finding she had a docile listener, the budding catechist went further. "Now you kneel down," she said with the authority of a veteran practitioner. "I'll be the priest, and you go to the confession to me. Just make believe, for practice." Mrs. X. humbly obeyed orders, knelt at the side of the pew, practised the trial confession, was duly absolved and given a penance, and was informed

she was a certified penitent. "Now," the infant said in conclusion, "you're all ready to go ahead." And go ahead she did, triumphantly, having profited by an instruction better than what a Bishop and a college of Cardinals could have given her. Since that bridge was crossed by the aid of such a youthful St. Christopher, she has had no further trouble in approaching the Sacrament of Penance.

SIMPLE enlightenment, after all, overcomes a good many alarms. The Very Rev. Procopius Neuzil, O.S.B., of St. Procopius Abbey, Lisle, Ill., believes that such a process will hasten greatly an understanding between Catholics of the Eastern and the Western rites. He has recently published the first issue of an attractively printed monthly magazine entitled *The Voice of the Church*, devoted to this particular undertaking. It is issued at Lisle, Ill., for \$1.00 a year (Canada, \$1.50). He writes in his opening article:

According to our understanding, the various differences between the Eastern and the Western rites would be more easily settled not so much by accusations and hasty judgments, but rather by conviction and knowledge of those things which both rites have in common. The differences which remain are not of such a nature, then, that with good will and the grace of God could not be surmounted.

His aim, therefore, is to interpret the rites one to another, by articles written in a spirit of conciliation and information. For this reason his magazine is published in two languages, Russian and English, since he appears to have particularly the dissident Russians in mind.

This is an excellent aim, and I believe that much profit can be obtained by English-speaking readers—presumably of the Western or Latin rite—from perusing these pages rich in information and erudition. I am not quite so sure about the good that will be accomplished by the Russian half of the magazine. An inquiry into the correctness of the Russian text itself, from the point of view of language, has led me to the belief that it has been prepared by someone not wholly familiar with the Russian tongue, so that a Russian reading these pages would be somewhat mystified at some of the expressions. This, I should imagine, would produce a certain amount of distaste among the Russians, who, from what I have learned of them, are rather touchy on the subject of the correctness and uniqueness of their language, as well as distrustful of the motives of Western Catholics.

IN a dispatch from Geneva of January 27, the N.C.W.C. News Service stated "the reason why Maxim Litvinov did not dare respond at Geneva when Eamon de Valera, President of the Irish Free State, in the name of millions of Catholics throughout the world, demanded liberty of conscience from the Soviet Government for its citizens." The reason is the condition of Catholics of the Oriental rite. Five of the dioceses which existed on the eve of the Bolshevik Revolution have gone out of existence. Their places have been taken by ten Apostolic Administrators; only, two, however, of the Administrators are bishops, and these are the only Catholic bishops in the



U. S. S. R. All seminaries have been closed. Since 1918, it has been impossible to insure the ordination of new priests. Most of the clergy are dead or deported; churches and chapels have declined with tremendous rapidity. There is no longer any single Catholic parish of the Slav rite in all Russia. During the last two years, state the *Lettres de Rome*, all the churches in Odessa have been closed; there is no longer a Catholic priest at Kiev, Kharkov, Saratov, in the Crimea. During these two last years, about ninety Catholic churches have been closed in White Russia.

Easter of this year was celebrated in three Catholic churches in Moscow: the French Church of St. Louis, the Polish Church of Sts. Peter and Paul, and in the Italian chapel. A Solemn High Mass was celebrated in the French Church by Bishop Eugene Neveu, Apostolic Administrator, assisted by the Rev. Eugene Braun, A.A., American priest from New Bedford, Mass., who came to Russia following the recognition of the Soviet Union by the United States and is now chaplain to the American Catholics in Moscow.

THE PILGRIM.

## Literature

### Three Authors of Blasket Islands

MARY H. SCANLAN

*The Second of Two Articles*

AN old man, a young man and a gentle old lady are the authors. Tomas O'Crohan, who wrote "The Islandman," is feeble now. A long illness of last year has left him white and shaken, and thinking the young thoughts of childhood once more. Yet, there still clings to him that simple air of dignity, which is so evident in the character of the man as revealed in his book. Despite his weakness he rose to greet me as I entered the low door of his cabin, and he gave me a blessing of welcome so noble that I felt I had crossed the threshold of a king. Around him were all the outward signs of poverty, the sugan chair, the earthen floor, the oaten cake baking over the turf fire. Yet, there was a token of royalty about this little old man, whose blue eyes shone so clearly, who stooped a little in his shabby black suit and broadbrimmed hat, whose hand trembled on a cane as old and gnarled as himself.

It was to his home that he gave me gracious welcome in his fine Gaelic, and though his lips said it not, he would have me know well that he felt no shame of his poverty. A perfect host, he, and a perfect hostess his laughing daughter-in-law, as lovely and as pretty a girl as I have ever seen, with all of Ireland's laughter lighting in her dark blue eyes and all of Ireland's weeping in the shadows that the long lashes set lurking there.

On the wall beside the settle where Tomas sits is the trophy, awarded him for "An T-Oileanac" which is the Gaelic original of "The Islandman." Though his son and daughter-in-law show it with just pride to all visitors, the old man heeds it not. He does not understand why the book that was so easy for him to write, that tells only of the humdrum doings of his life, should be so

famous. Surely, he imagines, any man could do the same.

I heard a quaint little anecdote about Tomas while I was on the island. After his "An T-Oileanac" proved such a success, he was urged to write another book, a novel based on island life. His advisor briefly sketched a workable plot. Tomas was horrified. "But how could I be writing something like that? There's be no truth in it! Why, man, it's lying I'd be!" Here, I think, is the real secret of the success of O'Crohan's book. It is true. For all that it reads like an adventure tale in some hardy Utopia to us of the twentieth century, we catch the ring of sincerity in the style, in every image and thought. A real man really did these things, really lived and loved this life. And, mercifully, we are spared any hint of boasting, any undue emphasis that would betray that the author, realizing how strange his life had been, was striving for effect.

It was often that I visited old Tomas, for Eilish O'Crohan was always calling a cheery greeting to me from her doorway under the lip of the hill road. You may be sure that I was very lonesome that foggy day when I went to pay my farewell visit to the old man, to that girl-wife and her kind, grey-eyed husband.

The young man is Maurice O'Sullivan whose "Twenty Years A-Growing" has been on American bookshelves for several years now. He has now left the island of his childhood, has married a Connemara woman and is building a home in Carraroe on the stormy tip of Galway Bay. But he still visits the island. What man who has seen it would not find his feet turning Blasketwards, often, or, if the leagues to travel were too many, his heart aching for the sight of it? His latest writing, too, still tells us of Blasket days and Blasket doings.

To the sincerity of the older man's style Muiris (that is the island name for him) has added the charm of fresh salty descriptions. He spent his extreme youth on the mainland, so he was privileged to know the sweet shock of surprise that the island, its beauty, its naivete always give to strangers. He never quite lost the stranger soul of him. So he was able to be delighted by sunshine on wonderfully blue waters, by hungry, calling seabirds, by grey rags of fog caught on the Kerry hills, things that comfort but do not surprise the islandman who has known nothing but them all his life. Yet, I can perceive no insincerity in his book. It is just the honest record of a young life, a sensitive artist's life, for all that the artist wore a coarse blue sweater and held his pen with hands hard-calloused by the work of a fisherman.

On the island they told me that the Gaelic in Tomas's book is somewhat superior to that in "Fiche Bliadhna Ag Fas," which is the Gaelic title of "Twenty Years A-Growing." They meant, I think, that it is the older Gaelic, replete with the strong Gaelic idiom. The young man's Gaelic is more simple, with a lapse here and there, perhaps, into the English way of saying a thing. But it is, I would say, the Gaelic that will be spoken when it becomes the Irish national tongue.

Peg Guheen, or Peg Sayers, as she is familiarly called

on the island where the married women as often as not keep their maiden names, is for me the personification of Ireland herself. A robust, belligerent John Bull is the popular conception of England; America's United States is a genial shrewd old uncle; and France a lady fair. Ireland, too, is often presented as a woman, usually a young girl accompanied by a greyhound, a harp, and a round tower, all rather out of proportion. But Ireland to me shall ever be an old shawl-wrapped woman, whose cheeks are deep carved by time's and sorrow's chisel, whose lips move in prayer, and whose eyes give the lie to her grey hair and her sad old face by the blue youth of them, their twinkle of hope, their sparkle of laughter at the world's expense.

So was Peg the first night I saw her, that first strange night that I found myself on Blasket Island; so she remained during the weeks that followed. Often I would drop into her little yellow home just to listen to the soft flow of her Gaelic, the finest Gaelic on the island, excepting only that of my own good host, Sean O'Sullivan. There was music in her voice, the music of the Gael that is sad with a tremor of expectant joy. Peg, then, is the woman of the island who has written a book, which is even now in the hands of the publishers. It will, I am thinking, be as good as the two by the men, with the added charm that a woman can give it, she who could feel more deeply than any man the island joys and sorrows.

These are the three books that have come out of the Blaskets. But Peg Guheen has a son, Miceal, whose nickname among the islanders is *An Fíli*, or "The Poet." I have only seen a few of Miceal's poems and have found those few charming. I would not dare, however, profess myself a critic of Gaelic poetry. But I have seen the man himself, have seen his moody dreaming eyes under the shock of black hair. And by all rights those were a true poet's eyes—rebellious when they looked on the things of men, gently wondering at God's beauty in sky or sea or moonlight on the cliffs of Kerry. I have heard him talk. I remember particularly one night when, in very certain terms, he upbraided a group of villagers and myself for our praise of modern Gaelic poetry (I sometimes forget, you see, that I am no judge of things Gaelic). It was then that I discovered how much he knew of the old poets of Munster. It is in the will and soul of him to write fine poetry as they did. Whether it is in the tongue of him, too, only time will tell.

No lionized writers are these literary folk of the Blaskets. They are without undue honor among their own people, and seek no praise from visitors. They are pleased if you have read their books, that is all. This last summer they were certainly surprised by the number of traveling Americans who stopped for a few hours in the Blaskets, just to see this rugged island group that sounded so enchanting in "Twenty Years A-Growing" and, more recently, in "The Islandman." A week did not pass that three or four *Punnicans*, as they call us Yankees, did not come struggling up the steep path from the rocky quay, some a bit seasick, even, after the rough

trip from the mainland. But seasick or not, I am sure that they all found the journey well worth their while, for they must have discovered that the Blaskets of the books are the real Blaskets and no fairyland, that Tomas and Muiris and Peg have told us only the truth.

## A Review of Current Books

### The Rio Grande Runs Red

*MEXICAN MARTYRDOM.* By Wilfrid Parsons, S.J. The Macmillan Company. \$2.50. Published May 5.

FOR years Father Parsons has been encouraging others to write on Mexico. If I am not mistaken, he was instrumental in bringing Captain McCullagh to that country. *Red Mexico*, in many ways a superb book, was the result. And for years he has been supplying the first-hand reliable information to all those who desired it. It was high time that he wrote a book on Mexico himself.

*Mexican Martyrdom* is to my mind the most important book which has so far appeared dealing with the problems of that distracted nation, the Ireland of the United States. I base my contention on the following reasons. It is short, it is compact, it is accurate, and it is highly picturesque, tragic, and amusing at the same time. It has the best qualities of Carleton Beals' *Mexican Mase*—directness, realism, humor, without any of its fantastic interpretations. Mr. Beals is a good observer and a very poor interpreter. Father Parsons sees and interprets well.

For once one is relieved at reading a book on Mexico free from the sloppy sentimentalism of the good old American philanthropist—who feels competent to judge Mexico after a month's tour in that country, generally on the leash of a Government guide. Such well-meaning gentlemen generally know nothing of Mexican history, take everything on hearsay, and interpret Mexican life in terms of American country clubs. They are as far removed, intellectually and emotionally, from the concrete, tragic reality of actual Mexican life as a prim mid-Victorian spinster from the bloody rough-and-tumble of the Great War. Father Parsons has had the opportunity of meeting quite as many Mexican generals as bishops, chatting with American Ministers to Mexico, such as Mr. Morrow and Mr. Clark, of having toured the country independently, and better still, of knowing Mexican history.

In a sense *Mexican Martyrdom* could be termed a treatise on the current American prejudices against Mexico. The venerable fables which are always being dished up for American consumption by Mexican consuls and diplomats—the wealth of the Church, the tyranny of the Church, the insidious politics of the Church, the sanctity of the Mexican Government, the messianic mission of Calles or Portes Gil or Cárdenas or whoever it may be who is actually strangling the country, the much-trumpeted and never-realized utopias of the Ministers of Education, who always for some reason known to themselves have a couple of million children without schools, whilst they keep on destroying Catholic educational institutions—all these interesting topics are dealt with accurately, dispassionately, and with great lucidity. It is surprising that Father Parsons has been able to compress so much concrete detail in 300 pages, which are at the same time so rich in anecdote and story excellently told.

Though generally speaking the book is very complete, there are one or two important omissions. No word is said, for example, of the admirable contemporary work carried on by the Mexican Jesuits in the Tarahumara mountains; their trade schools and agrarian colonies, established with such difficulties and destroyed with such wealth of brutality by the Communist Mexican government. I might add that the name of the very important Mexican



organization, the A.C.J.M., is not the *Asociación Cristiana de Jóvenes Mejicanos*, but the *Asociación Católica de la Juventud Mexicana*.

Bishop Kelley's book, *Blood-Drenched Altars*, is a scholarly contribution. Mexicans were most grateful to this big-hearted and loyal friend of theirs who has undergone so much in the United States for the sake of Mexico because he made it possible for cultured Americans to obtain the historical perspective to the Mexican problem. Father Parsons' book is of a totally different type. It is a book in the style of Martindale's *African Angelus* or Huxley's *Beyond the Mexique Bay*. Such books are never improvised, but are the product of much study and accurate observation, supplemented with a good historical knowledge. In Father Parsons' book, I am glad to say, one sees beyond the heaving masses of gangster-generals and ever-exploited Indian masses the clear perspective of the historical events which have made possible so much suffering and chaos, so much crime, and so much Christian heroism—the mixing of two such disparate races as the Spanish and the Indian, the influences of European anti-clericalism, the subtle ever-intriguing policy of American interests in Mexico always on the side of the anti-clericals.

And if one thing stands out very clearly, it is this: the Church, whose principal mission it was in the early days of the colony to preserve the material lives, the bodies, you might say, of the Indians, is now fighting for their souls. JAIME CASTIELLO.

### Feminine Genius

GEORGE ELIOT: A BIOGRAPHY. By Blanche Colton Williams. The Macmillan Company. \$4.00.

HOW much of the present apotheosis of Dickens is due to our grown-up insistence on "realities" on the one hand and to our hope of escape from the bedeviling pursuit of dejection and bewilderment on the other? How much of the neglect of George Eliot is due to our short-winded emotionalism, which finds duty a word to chill rather than inspire and recoils from a philosophy which makes us morally the sole molders of our destiny, the arbiters of our own fate? These and many other challenging thoughts are evoked by Dr. Williams' just-published volume, a richly vital and authoritative study which dispels the obscuring shadows and conjures up a woman of amazing endowments and a novelist of genius.

Dr. Williams became enthralled by George Eliot in her undergraduate days and has never shifted her allegiance. The power, beauty, and significance which she discovered in *The Mill on the Floss*, *Adam Bede*, *Romola*, and *Middlemarch*, the sense of new worlds revealed and limitless horizons doubtless inspired the thought, long subconscious, now effectively fulfilled, of acclaiming the great Victorian in the light of new discoveries and fresh evaluations.

The author has brought to her task the scholarship, candor, and enthusiasm without which no satisfying biography can be written. She not only restudied every line of George Eliot's verse and prose but sought out even the least known appraisals of her work, secured many letters hitherto unpublished, and in various trips to England visited her haunts and had access to the intimacies of family tradition.

Dr. Williams' candor is refreshing. She does not try to relieve her heroine's heavy features or the equine cast of her head. She does not minimize her dependence—an almost pitiful dependence—on companionship and affection. She reveals her occasional cattiness of temper, her rather chilling awareness of the pecuniary rewards she expected from her novels, and the great lady's catalogue of her endless pains and aches. Finally, she gives us glimpses of the purgatorial indecisions and despairs through which this great—and feminine—genius passed to the realization of her masterpieces.

The author is eminently fair in estimating George Eliot the

woman; she reserves her enthusiasm for George Eliot the novelist. Considering the novels in turn as each marked a new triumph in her heroine's career, the biographer assumes the role of critic for brief but brilliant moments and the memory of her first encounter with these masterpieces lends gusto to appraisals unflinchingly penetrating and sympathetic.

The small but devoted clan of George Eliot devotees will rejoice in this earnest and vigorous study of the great Victorian while the lovers of English fiction at its best will find in it the stimulus to read (or re-read) *Middlemarch* and its eminent companions. Here is the book for which we have been waiting, so authoritative as to command respect, so dynamic as to start the George Eliot revival.

JOSEPH J. REILLY.

### Flower of the Mind

ANTHOLOGY OF MAGAZINE VERSE FOR 1935. Edited by Alan Pater. New York: Poetry Digest Association. \$4.00.

THERE is always a psychological interest in reading anthologies of contemporary poetry. If the verses are nothing else, they are usually a fairly good index to the modern mind of the allegedly inspired variety, some being almost case histories of various unquiet hearts. A plunge into the realm of paranoia, pessimism, and the prurient, though depressing, is enlightening and occasionally amusing. However, the present collection is not one of unrelieved horror; it has its quota of very modern verse.

To clear the decks of this rubbish and to have more space for the better poems, the reviewer will avail himself of the concession that Brander Matthews once made to the outraged sensibilities of critics and "will nail some literary vermin to the barn door." One example will suffice. Joseph Bridges (a dealer in "red lilacs and Marxist facts") in an attempt called "Close Up This House," treats us to the following:

Close up this house, this house is no good

Turn out the light, lock the door

People like us have lived in this house a long time—

The strophe ends in a line strongly reminiscent of the lately departed Annie:

But nobody's going to live here anymore.

We will leave the barn door, regretting that anyone should print, much less reprint, such doggerel.

Many capable poets are represented—Stephen Vincent Benét, Tristram Coffin, Walter de la Mare, Robert Frost, the late Lizette Woodworth Reese among others. Because they may not have published any magazine verse in 1935 we miss many names. Judging from the above example, the omission could not be due to lack of merit.

Of special interest to readers of AMERICA are the contributions drawn from various Catholic periodicals. Three of Dr. Maynard's are included. They are not the most representative of his recent works, but they are in his clear, etched manner, and "Trees in Early November," one of the three, is a good example of his keen perception and love of nature, in which there is excellent balance of thought and expression. Single poems represent the rest of the Catholic contributors: Daniel Whitehead Hicky with his music and his vivid sense of the beautiful, Benjamin Musser in his farewell to poetry, "Non Scriptsit," Le Garde Doughty in a rich, rapidly moving poem. Clifford Laube's "Bidden Word" is in his straight, strong but warm style. Readers of *Spirit* will be pleased to find, to mention but two, Robert Faber's, "Tenth Point of the Law" and Alfred Eisele's "Flaming Town." From AMERICA we have William Thomas Walsh's gracious sonnet, "Scruples about a Violin."

The second part of the book is entitled *Year Book of American Poetry*. It contains (1) lists of the books of poetry by contributors to the anthology; (2) of the volumes of poems published in 1935; (3) of the collections of verse published in the same year; (4) of the periodicals that publish verse and their ad-

dresses; (5) of book publishers publishing verse and their addresses.

That the book contains much that is worthwhile is evident from the names of the few contributors mentioned. Its supplements will, no doubt, be of assistance to writers of verse. It is unfortunate that such a relatively large percentage of the useless was included.

V. C. HOPKINS.

### Shorter Reviews

*WE IN CAPTIVITY.* By Kathleen Pawle. Dodd, Mead and Company. \$2.50.

PLACE this book high in your list of might-have-beens. It has all the ingredients of a great novel and yet misses fire. Plot, detail, characterizations, style, and expression, all are praiseworthy; but there is no real soul to the mixture. The central theme recounts the ill-fated Easter Rebellion in Ireland in the Spring of 1916. Caught in the toils are a group of young school-boys; their splendid enthusiasms, their dreams, and loyalties provide the strands and hues for the ultimate grim pattern. The magic names of Pearse, McDonough, and Plunkett invest the story with a noble dignity. There is an appreciative, if somewhat vague, study of Padraic Pearse and his great ideal. The general writing of the book is marred by frequent and abrupt transitions from a romantic handling of the theme to patches of would-be stark realism. The author has endeavored, not too successfully, to show the position of the Church in Ireland. She is one of those who sigh for the days when Ireland was merrily, blithely pagan. However, the book displays much promise; and when its author has learned to function intellectually on the level of her themes we can expect a work of value.

F. T. McC.

*AUTOBIOGRAPHY.* By John Cournos. G. P. Putnam's Sons. \$3.75.

A FRANK and revealing chronicle of a manifold personal struggle for bread, for self-expression, and for fame. Born in Russia, Cournos came to America at the age of ten with his parents, who settled in Philadelphia. His autobiography is full of action, ups and downs, and famous personalities. From the first ten years in the Russian solitudes, which colored his viewpoints in later life, through the long years as newsboy and, finally, as officeboy on a newspaper, where he worked himself up to be associate editor, we have an interesting account of a vital and colorful personality. At thirty-one, tired of the routine of newspaper life, Cournos embarked on a literary career which, in the course of years, has proved to be a successful one. Today, with eight novels, one creative biography and several plays to his credit, as well as some fine book reviews, Cournos has consistently maintained his high ideals of the purpose of literature and of those who espouse the literary craft with a realization of their great opportunity to enrich and to ennoble the lives of their fellow men.

E. J. C.

*A CATHOLIC MEMORIAL OF LORD HALIFAX AND CARDINAL MERCIER.* By Anselm Bolton. Williams and Norgate. 3/6.

THIS book is an account, very sympathetically written, of the efforts of the late Viscount Halifax, first of all in Rome and later with Cardinal Mercier of Malines, to promote some kind of union between the Roman See and the Church of England. The author speaks continually of reunion as if the Church of England had at some time been united with the Papal See and was not a creation by Acts of the English Parliament in the reign of Elizabeth.

There is much here with which Catholics will take issue, and while these chapters no doubt reflect faithfully the aspirations of the late Lord Halifax and his associates in attempting a *rap-prochement* with Rome, the discerning reader will readily see why

the book lacks any definite ecclesiastical approval. The author blames Benson of Canterbury that no negotiations took place with Rome in 1894; he hints more or less that Leo XIII was anxious for "reunion" with England, and somehow gives the impression that the French "Liberal" Catholics of Dupanloup's day were pretty much the same as the Modernists of the twentieth century. However, it has been an *idée fixe* of the High Anglicans that the Jesuits blocked the way to a Rome-Canterbury understanding. That notion is dissipated by this book.

The question of Anglican Orders was closed in 1896 by the publication of the Bull "Apostolicae Curae." It is not for these pages to reopen that question. Yet it is hardly possible to discuss this book adequately without once again bringing up Anglican Orders. As a contribution to the history of church unity the book has great value, even if we cannot accept it as officially Catholic in content by reason of its lack of competent approval.

The jacket states that the author of this book is a Roman Catholic priest and that the book has received the regular approval of the ecclesiastical authorities. The book is prefaced, however, with a legend, *Cum Approbatione Ecclesiastica*, which may mean much or nothing, since the volume was published in the Archdiocese of Westminster and neither the *Nihil Obstat* nor the *Imprimatur* of the Westminster Ordinary or of the author's Ordinary appear.

H. W.

### Recent Fiction

*GOLDEN PEACOCK.* By Gertrude Atherton. In this tale of Augustan Rome the author has brilliantly re-created the social and literary background of the golden age of Latin literature. Maecenas and Horace figure prominently in the story. The tale itself is not without improbabilities, and at times the action is much retarded by otherwise interesting descriptions of places, customs, and traditions. Apart from the background, which the author has studied with great care and handled with remarkably few inaccuracies, by far the best thing in the book is the extremely lifelike portrait of the brilliant and impetuous young heroine, Pomponia, who dominates the story from the beginning to end. A few salacious touches might well have been omitted, and a certain amount of scandal mongering and a tendency to cynicism make the book unsuitable for younger readers. (Houghton Mifflin. \$2.50.)

*WHEN THE WHITE CAMEL RIDES.* By A. H. Fitch. A swift-paced story of adventure and love and political intrigue in the China of the Boxer Rebellion. Though full of improbabilities, coincidences, and superficial characterizations, its action has that fascinating sweep which keeps one reading. (Henkle-Yewdale. \$2.00.)

*FAIR WARNING.* By Mignon G. Eberhart. Almost terrifying in its tense emotional grip, its feeling of constant fears, is this story of the murder of a viciously cruel man. It is less concerned with the mechanics of tracking down the murderer than with the dread, the frightening impact of the events on those most affected by the murders. The story enhances Mrs. Eberhart's already brilliant reputation. (Doubleday, Doran. \$2.00.)

*THE FEATHER CLOAK MURDERS.* By Darwin and Hildgarde Teilhet. The second adventure of the Baron von Kaz, this time in Hawaii, where he encounters the "hissing death," around which revolves a complicated and apparently bewildering mystery. By his own admission the Baron is a truly great detective. He is also amusing and entertaining, and so is this story. It would have been more so had profanity been omitted. Published May 8. (Doubleday, Doran. \$2.00.)

*RING AROUND A MURDER.* By George Bagby. A particularly gruesome murder, an especially erratic group of individuals, and a not particularly perspicacious detective, inhabit this book. After the gruesomeness is past, the story is interesting and clever. Published April 17. (Covici-Friede. \$2.00.)



## Communications

*Letters to insure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.*

### Liturgical Life

*To the Editor of AMERICA:*

Throughout the Catholic world there is being manifested an awakening perception of things spiritual, and in this may be seen, if we consider the matter in its human aspect only, the inevitable reaction to current events. The collapse of our economic system has hurled the twin deities, materialism and individualism, from their throne in the hearts and souls of men. We have begun to pray.

For Catholics, if we but will it, out of the disaster of today will arise tomorrow upon a foundation laid strong and deep a glorious superstructure. That foundation is the most beautiful manifestation on earth of God's glory: the Church's liturgy, the Holy Sacrifice of the Mass and the Divine Office.

Throughout the United States the awakening perception of things spiritual has been engendered through the efforts of the liturgical movement so gloriously initiated by Pope Pius X, and so ably seconded and confirmed by the present Holy Father. Today many of the laity are using the missal; and some are reading portions of the breviary. Not many months ago Bishop Schlarman of Peoria in an address to the Provisional Conference of Franciscan Tertiaries urged participation not only in the Holy Sacrifice of the Mass, but also in the fuller liturgical life of the Church—the Divine Office.

In accordance with the Bishop's suggestion, the Society of Approved Workmen (a lay organization whose members recite in private, and sometimes in choir, certain portions of the Divine Office) extends to Catholic men and women, interested in the liturgy, an invitation to membership in "The Breviary Association of the Laity." Membership requires the daily recitation, privately, in English or in Latin, preferably the former for those not having a knowledge of Latin, of at least one of the seven parts or "hours" into which the Divine Office is divided. There is no enrollment fee, and no dues. Further information, and an application blank may be obtained from the Secretary, "The Breviary Association of the Laity," in care of Approved Workmen, 189 Columbia Street, Brooklyn, N. Y.

Astoria, Long Island.

EUGENE P. MCSWENEY.

### Feel Like Step-Children

*To the Editor of AMERICA:*

Father Donnelly has done more good than he was aware of, perhaps, in writing the articles on Manhattan's Eastern Catholics. It has been my pleasure and privilege during the last ten years to come into frequent contact with the largest group of Catholic Orientals in the United States, the so-called Ruthenians. These good people are always so happy to have a priest of the Latin rite recognize them as true brethren in the Faith.

There are two obstacles with which the zealous Ruthenian pastors in this country have to contend. The first is the constant encroachment on the part of the Russian Orthodox. The Ruthenians use the same Liturgical language as the Russians, except, of course, in those cases in which the latter have adopted English for their church services; the ceremonial is, in great part, identical; and the spoken language of the older generation is quite similar. Hence it often happens that an uneducated Ruthenian, who has never been sufficiently instructed on the necessity of holding fast to the Rock upon which Christ built His Church, lapses into schism and begins to frequent an Orthodox Church.

The other obstacle is the great lack, I shall not say, of Christian

charity, but of cordiality on the part of our Latin Catholics. Too many of us have been brought up on the theory that the Catholic ideal is one rite and one liturgical language. As a result we are inclined to look upon the Ruthenians (and all Oriental Catholics, for that matter) as only half-Catholic. Unfortunately some of our Latin clergy are affected by the prevailing ignorance. Two instances of "mixed" marriages between a Ruthenian young man and a Latin-rite girl have lately been brought to my notice. In both cases there has been a decided pressure brought to bear upon the young husband to pass over to the Latin rite contrary to the explicit prescriptions of Canon Law; and in one of the instances, at least, this pressure was exerted by the pastor of the bride.

We need in this country a campaign to educate our Latin Catholics about the beauty and dignity of the Oriental rites, and especially about the insistence of the Holy See that a person normally remain a member of the rite in which he was born. "Father, we sometimes feel that we are only step-children of the Catholic Church," once said a Ruthenian layman to me, alluding to the lack of sympathetic understanding he had experienced from members of the Latin rite. It may surprise some of us to learn that whereas ordinarily the Latin priest prays once only for the Holy Father during Mass, and that in silence just before the Consecration, the Ruthenian priest four or five times during the sacred-liturgy raises his voice aloud to beg God's blessing upon "our most holy Universal Bishop, Pius, Pope of Rome."

Congratulations, then, to AMERICA and to Father Donnelly for what they have done to advance a better understanding of our Eastern Catholics.

Mundelein, Ill.

DESMOND A. SCHMAL, S.J.

### Teaching Religion

*To the Editor of AMERICA:*

In his communication in the issue of AMERICA, January 18, A. J. Millman questions whether our children are effectively taught their religion. We are living in a mechanical age and are apt to become mechanical even in religion. Now what is the best method of teaching religion? First we must hold on to the fundamental fact that religion is knowledge and that Christ is a teacher. Knowledge is gained by the proper presentation of the subject on the part of the teacher and the right apprehension on the part of those taught. Many of the modern methods of presenting a topic for study are admirable and much can be learned from them by the teacher of religion. To make things understandable even to the dull is an art. Our Lord practised that art in preaching the invisible kingdom of God. He presented the abstract in the most concrete manner. He pointed to the sparrow, the hawk, the lilies of the field, the mother hen with her brood of little chicks, to illustrate and impress the minds and hearts of His hearers.

Religion is more than knowledge. It is life. Life springs from life. The mechanical teacher will treat religion as he treats any other subject of the curriculum. Yes, there is an effective way and there is an ineffective way of teaching religion. The Chancery Office and the parish records, at least in part, tell the sad story of the ineffective way. A full realization of the great gift of faith on the part of the teacher and a truly Christian love for the children entrusted to the teacher's care will accomplish more than all the credits and diplomas of normal schools and universities.

I presume the *Catholic School Journal* (February) will permit me to quote a statement made by Father Shields many years ago! "The fatuous policy that is sometimes followed in Catholic schools of copying the curriculum of the de-Christianized schools, and adding to this a half-hour of religious instruction each day, can scarcely fail to destroy effectively the roots of Catholic Faith in the lives of the children entrusted to these schools by confiding parents." Is this true today? Why should it ever have been true? In the same issue of the *Journal* the Most Rev. Archbishop of St. Paul suggests an examination of conscience.

Cullman, Ala.

FATHER THEODOSIUS, O.S.B.

## Chronicle

**Home News.**—On April 25 President Roosevelt spoke at the annual Jefferson dinner of the National Democratic Club in New York. "Wages ought to and must go up with prices," he said. "What we do seek are a greater purchasing power and a reasonably stable and constant price level. It is my belief, as I think it is yours, that the industry and agriculture of America subscribe to that objective. Toward that end representative government is working. . . . Results proven by facts and figures show that we are on our way." On April 23 the President asked Congress for deficiency appropriations of \$195,800,000 for the Social Security Board, and \$265,000,000 for the Old Age Reserve Act. With little opposition, the Administration's tax bill was passed by the House on April 29, by a vote of 267 to 93. The National Council of American Shipbuilders charged on April 25 that there were "amazing inaccuracies" in the Senate Munition Committee's recent report. The Senate on April 27 adopted the Vandenberg resolution asking Secretary Wallace for a list of beneficiaries of more than \$10,000 a year under AAA. Details of the new treaty between the United States and Panama were revealed on April 25. It provides for consultation, rather than definite arrangements, for defense of the approaches to the Panama Canal Zone in case of aggression. It was reported on April 29 that the Administration had abandoned its efforts to secure Senate ratification of the treaty at the present session. Hearings on the Townsend plan were continued by the House committee, and on the A. T. & T. by the Federal Communications Commission, which asked an additional appropriation of \$400,000. On April 28 the Administration, through Secretary Roper, offered support to industry at the annual convention of the Chamber of Commerce in Washington, and asked the carrying out of a re-employment program. Spokesmen for industry replied that private business had re-employed 5,000,000 workers in two years, and that further cooperation by the Government was necessary. Governor Landon of Kansas was given a large majority in the Republican Presidential preference vote in the Massachusetts primary on April 28.

**Puerto Rican Bill.**—The Tydings Independence bill, introduced by Senator Tydings of Maryland in the United States Senate, proposing independence for Puerto Rico was severely attacked by the Chamber of Commerce of Puerto Rico. The business men of the island asked the Washington authorities to take no action on the plebiscite until a public hearing on the merits of the Bill was completed so that the evil economic results of independence might be made clear to the islanders before a decision is reached.

**Ethiopian War.**—On April 29, the Italian southeast army under General Graziani was still engaged in its drive towards Sasa Baneh, the key to Harrar and the

railroad. The drive was previously reported as checked temporarily by torrential rains and by the determined resistance of the Ethiopian fighters, as well as by the need for giving the worn-out Fascist troops a rest while engineers worked on repairing roads and bridges and transporting munitions from the rear. Reports that this army was to abandon its effort to capture its objectives were vigorously denied, and military observers seemed agreed that General Graziani would renew his activities within a few days. Meanwhile, on the Northern front the Italian forces were extremely active. The western columns consolidated their positions near Lake Tana and occupied more territory within the sphere of British influence. The Italian main army engaged in a vigorous thrust toward Addis Ababa published no communiqués on April 29. But it was said that the advance columns were now in a position well past Macfud on the Imperial road. It was expected they would face serious obstacles both from the terrain and from the desperate Ethiopians before they could enter the capital.

**French Elections.**—On April 27 the French electorate went to the polls to choose the 618 Deputies for a four-year term in the new Parliament. The election was extremely complicated, since more than 5,000 candidates representing twenty parties had offered their names for the 618 seats but at the same time had failed to offer any clear indication of their stand upon the vital problems of devaluation and relations with Germany. Nevertheless more than 10,000,000 citizens cast ballots. The results of the vote could not be announced with any certainty, since it appeared that about 435 districts failed to cast a majority for any one candidate and would have to return to the polls for a second ballot on May 3. Observers, however, foresaw a distinct trend to the Left and predicted that the Communists would increase their seats in the Chamber from the present ten to about fifty-five. Great excitement prevailed when it was learned that Edouard Herriot, former leader of the Radical Socialist party, failed to get a majority in his home district of Lyons. But it was announced that he would post his name again in the run-off election. Meanwhile, popular expectation of a Left victory and resultant fears of devaluation caused a heavy flight of capital from the nation and a fluctuation of the franc around the gold point. Gold was engaged in large quantity for England, Belgium, Switzerland, and the United States. The fears of franc devaluation were thought to have been a factor in the sudden sagging of the Wall Street stock market also. In France itself Government rentes dropped markedly and securities, especially those of the Bank of France, showed weakness.

**Goering Sub-Dictator.**—Chancellor Hitler appointed Colonel-General Hermann Goering special commissar with authority over all problems involving raw materials and foreign exchange. The appointment was generally believed to signify that General Goering would hereafter be the final authority in all the economic and financial problems of the Reich, superseding Dr. Hjalmar Schacht who



has been in complete charge of the economic and financial activities. Dr. Schacht, Minister of Economics, has been engaged in a prolonged dispute with Nazi radicals over economic questions. The appointment of General Goering was interpreted as an effort to set up an authoritative mediator between the two conflicting views. By the terms of his appointment, General Goering received authority over all other Ministries insofar as their operations involved the problems of raw materials and foreign exchange. The new post made of General Goering an assistant dictator, second only to Hitler, according to the general view. An attempt on the part of Dr. Schacht to reduce materially General Goering's authority over him was predicted.

**Sports Dictator.**—The sport dictator, Hans von Tschammer und Osten, was made head of the Sports Bureau in the Ministry of the Interior under orders of Dr. Wilhelm Frick. A system of honor and disciplinary courts for the German Labor Front began functioning. The courts were designed to do for the German working population what military courts do for the army, and were characterized as another step in the direction of converting the German nation into a semi-military organization. The National Socialist regime dedicated three new schools of political leadership. Three thousand picked men between the ages of twenty-five and thirty were prepared to begin a three-year course of study and training to fit them to become future leaders of the National Socialist party and of the Reich. A newspaper regarded as the mouthpiece of the Reich Foreign Office, branded rumors about a concentration of German troops along the Austrian frontier as efforts of the French to influence British opinion against Germany.

**Churchill Warns Britain.**—In a speech before the House of Commons on April 23, Winston Churchill revealed the extent of German rearmament. Speaking as a former Chancellor of the Exchequer, Mr. Churchill charged that Germany had spent \$4,000,000,000 on warlike preparations during 1935. Expressing approval of Great Britain's five-year rearmament program, the Ex-Chancellor also warned the Government to execute this program without delay. He stated that Great Britain was altogether too slow in preparing for a future conflict. In reply to Mr. Churchill's criticism of the pace of Britain's defense preparations, Neville Chamberlain, Chancellor of the Exchequer, said that any greater expansion of defense arrangements would entail the cessation of work on commercial and industrial contracts and would also involve the control of industries and some control of labor. He did not think the situation was grave enough to warrant such drastic measures.

**Ballots in Spain.**—Spanish voters went to the polls on April 26 to choose the 473 special electors to confer with the Cortes Deputies in naming the next President of the Republic. The actual voting of this electoral college will take place on May 10. Despite the recent popular disturb-

ances in the Peninsula interest in last week's general election proved to be surprisingly small, with probably fewer than half of the registered voters casting a ballot. One reason for the indifference was the lack of a fight. The Popular Action party, the Monarchists, and other Conservatives abstained from voting. The victory of the Popular Front was a foregone conclusion, since in many districts no opposition candidates had been offered. Curiously enough the Leftists themselves had named no candidate for the Presidency. But it was generally conceded that the present Premier Azaña would be chosen. Results of the recent election were to be published before May 4.

**Geneva Labor Office and Pan-America.**—Grave fears were expressed at the opening on April 23 of the seventy-fifth session of the governing body of the International Labor Office in Geneva by Hans Oersted of Denmark, chairman of the governing body, lest the work of the Labor Office be threatened by proposals for a Pan-American labor institute. He objected particularly to Chile's alleged tendency to revive this project. *El Mercurio*, however, of Santiago, Chile, denied flatly that there was any basis of truth in the rumor circulating among South American Republics that the coming Pan-American conference at Buenos Aires might lead to the creation of some sort of Pan-American League of Nations. The *Mercurio* expressed the opinion that the difficulties which the League now experiences in Geneva would be met with in much greater form were such an experiment to be tried in the New World. The French delegate to the I.L.O., M. Jouhaux, protested on April 25 against what he said was pressure being exerted against the freedom of trade unions in the Free City of Danzig. He demanded the Labor Office intervene or "lose its prestige." The I.L.O. director, Harold Butler, was instructed to discuss the question with Sean Lester, League of Nations High Commissioner for Danzig.

**China Working Towards Council.**—Some advance appeared to have been made by China in her long struggle to get back to the League Council with permanent status. The committee on the Council's composition agreed to recommend adding provisionally for three years a fifteenth seat, with the understanding that it would go to China and that she would thereby have a permanent seat. The matter would be decided by the Assembly in September. The committee also decided to recommend that the seat added several years ago provisionally for European States that, being members of no group, were always left out of the Council should be extended for three years, again provisionally. This seat is now held by Portugal, whose term expires in September.

**Austrian Corporative Election.**—The first election on the corporative principle since the new Austria was divided according to occupations into estates was held in Vorarlberg Province, where members of the Peasants and Foresters Estate voted for village representatives to the

corporative Peasant and Forest Council. The Reichspost declared that the election "does away with the poisonous lie that the new regime in Austria amounts to a veiled dictatorship." Rumors which alleged that Austria was engaged in heavy troop movements to the German frontier to meet a purported threat from the Reich brought forth an official statement that four infantry battalions, two artillery battalions and one armored-car unit were engaged in Alpine maneuvers near the Reich border. The total number of men in the maneuvers was reported to be 1,450. Government spokesmen declared the troop movement was smaller this year than was the one for last year's maneuvers. With regard to the collapse of the Austrian Phoenix Life Insurance Company, the Government announced it was in possession of lists of all who accepted money irregularly from the Company. The recently promulgated law for general conscription notwithstanding, Prince Ernst von Starhemberg, Vice Chancellor, declared the Heimwehr "will never be disarmed except over my dead body."

**Attitude of "Czech Hitler."**—In an interview on April 24 with G. E. R. Gedye, of the *New York Times*, Konrad Henlein, head of the Sudeten German party in Czechoslovakia and Nazi sympathizer, stated that he was fundamentally anti-Marxist, not fundamentally anti-Semitic, and decisively for cooperation of the Czechs and Germans on the condition that the German population's grievances were remedied fully and quickly before it became too desperate. Mr. Gedye was fully convinced from investigation, of the justice of these grievances, as well as of the sincerity of Mr. Henlein, but believed that the terroristic agitations of Henlein's followers were at variance with the principles that he professed.

**Slovak Popular Party.**—Long negotiations took place from February 6 to March 27 of this year between the Slovak Popular party of Msgr. Hlinka and the present Prime Minister of Czechoslovakia, M. Hodza, himself a Slovak, on the question whether the Slovak Populists should join the Government coalition and give up the opposition which they have shown since 1929. The Slovak Populists presented a series of conditions under which they would join with the other groups. On March 27 the executive committee of the party in joint session with all the deputies and senators of the party issued a communiqué containing their last decision: "In the existing circumstances the party has decided to break off further negotiations." The Slovak party commanded about one-third of the Slovak voters.

**King Fuad Dies.**—After a four-day illness of a gangrenous infection in the throat, King Fuad of Egypt died suddenly on April 28 from a heart attack. A cabinet announcement proclaimed Farouk, King Fuad's sixteen-year-old son as the new King and assured him of the loyal sentiment of the nation. Since Farouk is a minor and not qualified to rule until he is eighteen years of age, Egyptian law requires that a Council of Regents be ap-

pointed. Until the Council of Regency has been formed, the present Cabinet will exercise in the name of the Egyptian people the constitutional powers of the King.

**Jewish Arab Discord Continues.**—After a week of serious racial disturbances between Arabs and Jews of Palestine, the death toll as reported amounted to twenty-three, seventeen Jews and six Moslems. David Ben Gurion, Chairman of the Jewish Agency for Palestine, informed American Jewish leaders that the disturbances in Palestine had in no way swerved the Jewish community from its work in the rebuilding of the country. Moreover, Jewish representatives in Jerusalem asked officials of the Government to help Jewish refugees who had been forced to abandon their homes in mixed Arab and Jewish quarters. The Government promised to consider the matter. Meanwhile, the Arab general strike continued. Arab youths have attempted to coerce shopkeepers and workmen to cease work. Arab villagers were informed that the Government intended to deal severely with lawbreakers and that the police would fire into the crowds if rioting continued.

**Venezuela Elects a President.**—On April 25, Eleazar Lopez Contreras, a former army officer under the late dictator Juan Vicente Gomez, was elected President of Venezuela by a vote of 132 to 1 by Congress. During the election extraordinary police precautions were taken to prevent possible disorders among the public outside the Federal Palace or in the gallery of the Senate where the election was held.

**Mexican Events.**—The Pan-American peace conference suggested by President Roosevelt was prompted by ulterior motives, said Vicente Lombardo Toledano on April 29, general secretary of the Mexican Confederation of Labor and close friend of President Cárdenas. He charged that a basic aim of the United States is "complete economic and political submission of the Latin-American nations to Yankee imperialism." It was reported on April 24 that the State of Chihuahua had amended regulations so that only one priest would be allowed in the entire State, which has a population of 492,458.

We are celebrating these days the fifth anniversary of Pius XI's "Quadragesimo Anno" and the forty-fifth of Leo XIII's "Rerum Novarum." Next week's issue, to appear the day after the actual date, will contain two practical articles to help commemorate the occasion. One will be John J. O'Connor's "Cruelty to Humans," which will ask several uncomfortable questions; the other will be Lawrence Lucey's tip to colleges: "Wanted: A Course in Corporate Nature."

The well-known English writer, W. R. Titterton, will contribute "The Truth about Democracy."

Gabriel A. Zema will discuss with authority "The Italian Immigrant Problem."